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The Blickling Homilies
of the
Tenth Century.

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The Blickling Homilies

of the

Tenth Century.

FROM THE MARQUIS OF LOTHIAN'S UNIQUE MS. A.D. 971.

EDITED,

WITH A TRANSLATION AND INDEX OF WORDS,

BY THE

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PREFACE.

THE Blickling Homilies, though now for the first time published, have not been altogether unknown to old English scholars. Godwin, in his life of St. Andrew from the Cambridge MS. CCC. S. 8, published in the Transactions of the Cambridge Antiquarian Society, 1851, gave variant readings from the Blickling MS. His version, corrected by the manuscript, has enabled me to complete the missing parts of the present text, pp. 237-249.

From some notes in our manuscript in the library of Blickling Hall, Norfolk, it is evident that Thorpe had made a careful examination of the original, but, curiously enough, had overlooked the passage which mentions the very year in which the manuscript was written, A. D. 971. This date, however, does not necessarily mark the exact point of time in which the present Homilies were composed, but may be a later insertion of the transcriber; that is to say, the date 971 only gives us the age of the MS., and not that of the author or compiler.

If we compare the Blickling Homilies with the corresponding discourses in Ælfric's Collection (Ælfric Society, ed. Thorpe), we see at a glance how very materially they differ both in vocabulary and syntactical structure. In Ælfric's the vocabulary is comparatively modern, as compared with the English of Alfred's age, and the sentences are less complex, though more coherent and closely connected. In the Blickling Homilies we

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find a more archaic vocabulary agreeing with that of the older English of the 9th century, and the sentences are complex, though loosely connected by conjunctions that express the relation of subordination somewhat indefinitely.

The Blickling Homilies contain many words that are not found in Ælfric, though they occur in the later poetical literature, which we well know is more archaic than the prose of the same period. The prose in some parts of the present Homilies is more or less poetical. In the first Sermon, the 'Annunciation of St. Mary,' there is a good illustration in the address of the Angel to Mary: 'The redness of the rose glittereth in thee, and the whiteness of the lily shineth in thee,' &c. (p. 7); and on p. 105 Christ is called 'se goldbloma,' 'the golden blossom.' There is, too, a somewhat remarkable poetical passage on p. 209 in the story of the Dedication of St. Michael's Church, which seems out of place in a religious discourse, and is evidently borrowed from an older source:—

'Swa Sanctus Paulus wæs
geseonde on norðanweardne
þisne middangeard, þær ealle
wætero niðergewitað, & he
þær geseah ofer ðam wætere
sumne hárne stán; & wæron
norð of ðam stáne awexene
swiðe *hrimige bearwas*, & ðær
wæron þystro-genipo, & under
þæm stáne wæs nicra eardung
& wearga. & he geseah þæt
on ðam clife hangodan on
ðam ísgan¹ bearwum manige
swearte saula be heora handum
gebundne; & þa fynd para

'As St. Paul was looking
towards the northern region of
the earth, from whence all
waters pass down, he saw above
the water a hoary stone; and
north of the stone had grown
woods very rimy. And there
were dark mists; and under
the stone was the dwelling
place of monsters and execrable
creatures. And he saw that on
the cliff there hung on the icy
woods many black souls with
their hands bound; and the
devils in likeness of monsters

¹ MS. is gean.

on niera onlicnesse heora grip-
ende wæron, swa swa grædig
wulf; & þæt wæter wæs sweart
under þæm clife neoðan; &
betuh þæm clife on ðæm wætre
wæron swylce twelf mīla, &
ðonne ða twigo forburston
þonne gewitan þa saula niðer þa
þe on ðæm twigum hangodan,
& him onfengon ða nicras.’

were seizing them like greedy
wolves; and the water under the
cliff beneath was black. And
between the cliff and the water
there were about twelve miles,
and when the twigs brake,
then down went the souls who
hung on the twigs and the
monsters seized them.’

This passage seemed very familiar to me, and I was at once
struck by its resemblance to the following description of the
lake in Beowulf, of which it is probably a direct reminiscence:—

. . . . ‘Hie dīgel lond
warigeað, wulfhleoað, windige næssas,
fréne fenngeklād, ðær firgenstreām
under næssa geripu niðer gewiteð,
flod under foldan. Nis ðæt feor heonan
milgearnearces, ðæt se mere standeð
ofer ðæm hongiað hrinde bearwas,
wudu wyrtum fæst, wæter oferhelmað.’

(See Sweet’s A. S. Reader, xviii,
ll. 107–114.)

. . . . ‘They that secret land
inhabit, the wolf’s retreats, windy nesses,
the dangerous fen path, where the mountain stream
under the nesses’ mists, downward flows,
the flood under the earth. It is not far thence,
a mile’s distance that the mere stands,
over which hang rimy groves,
a wood fast by its roots the water overshadows.’

(See Beowulf, ed. Thorpe, ll. 2719–2733.)

A comparison of the two passages enabled me to amend the
misreading in Beowulf, which has long puzzled every Anglo-
Saxon scholar who has attempted to suggest a more correct
reading than that found in the MS.: the faulty reading ‘*hrinde*
bearwas,’ in Beowulf, is evidently a corruption of ‘*hrīmge*
bearwas’ (*hrimige bearwas* in Blickling Homilies), i. e. ‘rimy or frosty
woods.’ Mr. Sweet has adopted this emendation in the second
edition of his excellent *Anglo-Saxon Reader*, and considers that
it ‘solves a long-vexed problem.’

We find a few Latin words in these Homilies, most of which
are to be met with in earlier documents: *cantic*, *templ*, p. 5;
gigant, p. 9; *mycelere*, p. 71; *ele*, p. 73; *carcern*, p. 85; *biscep*,

biscep, *munec*, p. 109; (*heah*) *diacon* (archdeacon), *subdiacon*, p. 109; *reliquium*, p. 127; *munt*, p. 137; *palm* (twig), p. 139; *fic* (*treow*), *Apostol*, p. 155; *engle*, p. 157; *martire*, p. 167; *casere*, p. 179; *tor*, p. 187; *mile*, p. 193; *sealm*, p. 199; *ælmessan* (alms), p. 199; *marmanstán*, p. 203; *papa*, p. 205; *mæssepreost*, p. 207; *gecristnod*, p. 215; *mynster*, p. 217; *fefor*, p. 217.

pegn is the ordinary word for 'disciple,' but *discipul* for 'discipuli' occurs on p. 277.

Ceaster is applied to a city, while the native *wíc* is used with reference to a mean village, see p. 77.

The date of the MS. is A.D. 971, mentioned on p. 119 (see facsimile of fol. 141 of MS.).

þonne sceal þes middangeard
endian [on þam sixta elddo]
& þisse is þonne se mæsta dæl
agangen, efne *nigon hund wintra*
& *lxxi. on þys gearc.*

'Wherefore this world must
come to an end, and of this the
greatest portion [already] has
elapsed, even nine hundred and
seventy-one years, in this (very)
year.'

The MS. was written by two different hands. The first, that represented in the photolithograph, wrote about two-thirds of the book; the second finished it. The second interrupts the first at pages 165 and 169; both hands are found on p. 204.

The MS. has lost leaves in many places, namely (*a*) at the beginning, (*b*) after p. 114, (*c*) after p. 126, (*d*) after p. 168, (*e*) after p. 170, (*f*) after p. 270, (*g*) after p. 278.

The leaves have been shamefully clipped, I suppose, by the binders, so as in many places to destroy the first line; and to make the matter worse, the leaves are thrown together in the greatest disorder. The following table shows how they are misplaced:

(a) eight leaves	pages	1 — 16
(b) six leaves	"	31 — 42
(c) seven leaves	"	17 — 30

(d) one leaf	pages 49, 50
(e) two leaves	45—48
(f) one leaf	43, 44
(g) one leaf	57, 58
(h) two leaves	53—56
(i) one leaf	51, 52
(j) forty-two leaves	61—144
(k) two leaves	147—150
(l) one leaf	237, 238
(m) one leaf	145, 146
(n) one leaf	155, 156
(o) one leaf	59, 60
(p) two leaves	151—154
(q) fifteen leaves	157—186
(r) four leaves	239—246
(s) ten leaves	187—206
(t) fifteen leaves	207—236
(u) sixteen leaves	247—278

For the following list of homilies on the same subjects as those in the Blickling MS. I am indebted to my friend Professor Skeat:—

Annunciatio S. Mariæ.

There is a homily beginning—Ure se ælmihtiga scyppend, printed in Thorpe's edition of Ælfric's homilies, vol. i. p. 192. The copies of it are these following, viz. NE. F. 4. 10. hom. 16¹; NE. F. 4. 12. hom. 22; Jun. 22. hom. 4; CCC. S. 6. hom. 18; CCC. S. 7. hom. 13; CCC. S. 8. hom. 14; CCC. S. 17. hom. 28; Camb. Gg. 328. hom. 13 [printed by Thorpe]; Bibl. Reg. 7. C. xii. hom. 13; Vitel. D. 17. hom. 40; Vitel. C. 5. hom. 18.

Dominica in Quinquagesima.

The homily beginning—Her is geræd on þissum godspelle—is printed by Thorpe, vol. i. p. 152. The copies of it are NE. F. 4. 10. h. 18; NE. F. 4. 12. h. 26; Jun. 22. h. 5; CCC. S. 5.

¹ Hom. 16 means that it is marked XVI in Wanley's Catalogue, and so on throughout. The MS. NE. F. 4. 10 is described there, and may be found in the list at the end of the Preface; its full title is MS. Bodley, E Museo, NE. F. 4. 10.

h. 15; CCC. S. 7. h. 9; CCC. S. 8. h. 18; CCC. S. 9. h. 16; CCC. S. 17. h. 5; Camb. Gg. 3. 28. h. 10; Camb. Ii. 4. 6. h. 6; Bibl. Reg. 7. C. xii. h. 10; Faust. A. 9. h. 10; Vitel. C. 5. h. 13.

There is a homily headed 'Domē in Quinquagesima' in MS. CCC. S. 17. hom. 68; but it is really a homily for Ash Wednesday, its right title being 'Lar-spel in capite ieiunii,' as in CCC. S. 9. hom. 17, &c.

Dominica prima in Quadragesima.

There are two homilies by Ælfrie. The first, beginning—*Ic wolde eow trahtnian*—is printed by Thorpe, vol. i. p. 166; from MS. Camb. Gg. 3. 28. hom. 11. Other copies are—Jun. 22. h. 6; CCC. S. 5. h. 17; CCC. S. 7. h. 10; CCC. S. 9. h. 18; CCC. S. 8. h. 56; CCC. S. 17. h. 6; Bibl. Reg. 7. C. xii. h. 11; Camb. Ii. 4. 6. h. 8; Faust. A. 9. h. 11. The second, beginning—*M. þ. l. eow eallum is eud*—is printed by Thorpe, v. ii. p. 98, from MS. Camb. Gg. 3. 28. hom. 7 (2nd Series). Other copies are—NE. F. 4. 10. h. 19; Jun. 85. h. 5; CCC. S. 6. h. 23; CCC. S. 8. h. 19; CCC. S. 9. h. 19; Camb. Ii. 4. 6. h. 9; Faust. A. 9. h. 12; Vitel. C. 5. h. 14.

There is also a homily by Lupus, beginning—*M. þ. l. us is deope beboden*. Copies are—Jun. 22. h. 7; NE. F. 4. 12. h. 71; Jun. 102. h. 3; CCC. S. 14. h. 6; CCC. S. 18. h. 3; and Jun. 99. h. 2.

Dominica tertia in Quadragesima.

There are two homilies, besides the one in the Blickling MS. The first, beginning—*Gehyrað nu, m. þ. l. hu þas halgan bee*—of which copies are in NE. F. 4. 10. h. 21, and CCC. S. 8. h. 21; the second, beginning—*On þare mæran tide*—of which copies are—Jun. 22. h. 9; CCC. S. 7. h. 11; CCC. S. 9. h. 21; CCC. S. 8. h. 58; CCC. S. 17. h. 8; Faust. A. 9. h. 14; Vitel. C. 5. h. 16 (Bod. Jun. 86, last hom. but one).

Dominica quinta in Quadragesima.

This is a homily by Ælfrie, printed by Thorpe, vol. ii. p. 224, from MS. Camb. Gg. 3. 28, hom. 14 (2nd Series), beginning—*Deos tid fram ðisum andwerdan dæge.* Other copies are—CCC. S. 5. h. 27; CCC. S. 8. h. 25; CCC. S. 9. h. 23; Camb. li. 4. 9. h. 16; Faust. A. 9. h. 19. There is another beginning—*M. þ. l. us is on ælcne sæl*—of which there are two copies, viz. NE. F. 4. 10. h. 23, and CCC. S. 8, h. 23.

Dominica sexta in Quadragesima.

There are two homilies printed by Thorpe. The first, beginning—*Christes þrowung wæs gerædd*—is printed in vol. i. p. 206, from Camb. Gg. 3. 28. hom. 14. Other copies are—NE. F. 4. 12. h. 37; CCC. S. 7. h. 14; CCC. S. 9. h. 25; CCC. S. 14. h. 13; Camb. li. 4. 6. h. 18; Bibl. Reg. 7. C. xii. h. 14; Faust. A. 9. h. 21; and Vitel. C. 5. h. 19. The second, printed by Thorpe, vol. ii. p. 240, begins—*Drihtnes þrowung we willaþ, &c.* It is printed from MS. Camb. Gg. 3. 28. hom. 15 (2nd Series). Other copies are—Jun. 22. h. 12; CCC. S. 5. h. 29; CCC. S. 6. h. 24; CCC. S. 9. h. 26; CCC. S. 17. h. 12; Camb. li. 4. 6. h. 17; Tib. A. 3. h. 34; Faust. A. 9. h. 22.

Besides these, there is the homily beginning—*M. þ. l. þis is ures Drihtnes þrowung*—in NE. F. 4. 10. h. 24; CCC. S. 8. h. 26; and CCC. S. 5. h. 30. Also one beginning—*It is custume*—from a Trinity MS. described in Wanley, p. 169 (printed by Dr. Morris). And a fifth in Otho A. 13. h. 3.

Dominica pasche.

There are four homilies printed by Thorpe :

(a) *Oft ge gehyrdon*—printed in vol. i. p. 220, from MS. Gg. 3. 28. hom. 15. Other copies—Jun. 22. h. 14; NE. F. 4. 12. h. 38; CCC. S. 6. h. 26; CCC. S. 7. h. 15; CCC. S. 8. h. 30;

CCC. S. 14. h. 15; Camb. II. 4. 6. h. 19; Bib. Reg. 7. C. xii. h. 15; Faust. A. 9. h. 25; Vitel. C. 5. h. 20; see also the Trinity and Lambeth MSS. (both printed), Wanley, pp. 166, 266.

(b) M. p. l. gelome eow is gesæd—printed in vol. ii. p. 262, from MS. Gg. 3. 28. hom. 16 (2nd Series). Other copies—CCC. S. 9. h. 28; CCC. S. 8. h. 37; Camb. II. 4. 6. h. 19; Faust. A. 9. h. 25; and see p. 305 in Wanley.

(c) Hit is swiþe gedafenlic—printed in Thorpe, vol. ii. p. 282, from MS. Gg. 3. 28. h. 17 (2nd Series). Other copies—CCC. S. 8. h. 38; Camb. II. 4. 6. h. 21; Faust. A. 9. h. 26. See also the Trin. MS. in Wanley, p. 166 (hom. 2).

(d) Gelome at-eowde ure drihten—vol. ii. p. 288. Other copies—CCC. S. 8. h. 39; Camb. II. 4. 6. h. 22; Faust. A. 9. h. 28; and see hom. 3 in the Trin. MS. in Wanley, p. 166. It must be observed that this homily, in *some* MSS., is intended to be suited for *Wednesday in Easter Week*.

There are two homilies besides these, viz. M. p. l. her segð on ðisum bocum, &c., in MS. CCC. S. 5. h. 34; and This dai hæved ure drihten, &c., being hom. 17 in the Trin. MS. in Wanley, p. 169.

In Litania Majore Feria Tertia.

The homily in the Blickling MS. beginning—M. p. l. we gehyrdon oft seegan, is found with the above rubric in MS. CCC. S. 9. h. 33, and with the title *Lar-spell* in CCC. S. 13. h. 10. There is a homily with the above rubric, but beginning—M. p. l. Paulus se apostol—printed by Thorpe in vol. ii. p. 332, of which there are three other copies, viz. NE. F. 4. 11. h. 5; Jun. 23. h. 8 [where it has the rubric—*De Visionibus Furxei et Driht-helmi*]; Vesp. D. 14. h. 39 [with the rubric—*S. Furseus Gesihtðe*]. There is a third homily, with the same rubric, beginning—M. p. l. þys syndon halige dagas & halwendlice—of which copies are in Jun. 22. h. 18; CCC. S. 5. h. 38; CCC. S. 17. h. 45. Also a fourth homily, beginning—Se eadiga Apostol Iacobus—in MS. Camb. II. 4. 6. h. 28.

In Ascensione domini.

There are four homilies besides the one in the Blickling MS. They are as follows.

One printed by Thorpe, vol. i. p. 294, beginning—Lucas se godspellere. Other copies—NE. F. 4. 11. h. 10; NE. F. 4. 12. h. 40; Jun. 22. h. 20; CCC. S. 6. h. 29; CCC. S. 8. h. 43; CCC. S. 13. h. 16; CCC. S. 17. h. 49; Camb. li. 4. 6. h. 30; Bibl. Reg. 7. C. xii. h. 12; Faust. A. 9. h. 35; Vitel. C. 5. h. 26; see also hom. 12 in the Trin. MS. in Wanley, p. 166.

Secondly, the homily—M. þ. l. her secgad on ðisse bocum—in CCC. N. 19. h. 15, and CCC. S. 17. h. 16.

Thirdly, the homily—M. þ. l. us is micelum to wuldrienne—in CCC. S. 5. h. 40.

Fourthly, the homily—The holi prophet Abacue, being hom. 21 in the Trin. MS. described by Wanley, p. 171.

In die sancto Pentecosten.

The homily—Fram þam halgan easterlican dæge—is printed with the above rubric in Thorpe, vol. i. p. 310. Other copies are—NE. F. 4. 11. h. 11; NE. F. 4. 12. h. 41; Jun. 22. h. 21; CCC. S. 5. h. 41; CCC. S. 6. h. 30; CCC. S. 8. h. 44; CCC. S. 13. h. 2; CCC. S. 17. h. 50; Camb. li. 4. 6. h. 32; Trin. MS. (Wanley, p. 166), h. 14; Bibl. Reg. 7. C. xii. h. 22; Faust. A. 9. h. 37 (misprinted xxx. in Wanley); Vitel. C. 5. h. 27; Lambeth MS. 185. h. 9 (see Wanley, p. 267).

There is another homily, apparently unique, in § 21 of the Trin. MS. in Wanley, p. 171. It begins—Tho þe ure louerd Jhesu Crist.

De Assumptione beatæ Mariæ.

There is a second copy of the homily in the Blickling MS. in MS. CCC. S. 8. hom. 63, beginning—M. þ. l. gehyrþ nu hwæt

her segþ on þissum bocum be þære halgan fæmnan Scā Marian
hu be hire on ðas tid geworden was—and ending—ðu gesettest
ealle ðine apostolas to minre byrgenne. & ic bletsige ðinne
ðonne halgan ðe wunað in eallra woroldda worold. Amen.

There are two homilies printed by Thorpe. The first, in vol. i. p. 437, begins—Hieronimus se halga sacerð. Other copies—NE. F. 4. 12. h. 54; Jun. 22. h. 31; Jun. 24. h. 7; CCC. S. 7. h. 31; Bibl. Reg. 7. C. xii. h. 30; Vesp. D. 14. h. 18; Vitel. D. 17. h. 39; Vitel. C. 5. h. 46.

The second, in vol. ii. p. 438, begins—M. p. l. hwilon ær we
rehton eow. Other copies—NE. F. 4. 12. h. 19; and Vesp. D. 14. h. 19.

A fourth homily occurs at the very end of MS. Jun. 121, beginning—Se hæland becom.

Perhaps we may add a fifth, from MS. Otho A. 13. See Wanley, p. 233.

Natale S. Johannis Baptiste.

There is a homily, printed by Thorpe, vol. i. p. 350, beginning—Se godspellere Lucas awrat. Other copies—NE. F. 4. 11. h. 16; NE. F. 4. 12. h. 42; Jun. 22. h. 27; Jun. 24. h. 2; CCC. S. 7. h. 25; CCC. S. 8. h. 47; CCC. S. 17. h. 18; Bibl. Reg. 7. C. xii. h. 24; Otho B. 10. h. 19; Vesp. D. 14. h. 11; Vitel. C. 5. h. 37.

De Passione Apostolorum Petri et Pauli.

The homily, printed in Thorpe, vol. i. p. 364 (cf. p. 370), consists of two parts. The former begins—Matheus se godspellere awrat—and exists by itself in MS. Vesp. D. 14. hom. 12. The latter, beginning either—We wyllað after ðisum godspelle, or—Æfter drihtnes upstige—is also found by itself in Camb. II. 1. 33. h. 8, and in Vitel. D. 17. h. 4. But they are commonly found together as in the MS. Gg. 3. 28, printed by Thorpe, and in NE. F. 4. 11. h. 19 and 20; NE. F. 12. h. 43 and 44; Jun.

22. h. 28 and 29 ; Jun. 24. h. 3 and 4 ; CCC. S. 7. h. 26 and 27 ; CCC. S. 8. h. 50 and 51 ; CCC. S. 17. h. 19 and 20 ; Bibl. Reg. 7. C. xii. h. 25 and 26 ; Vitel. C. 5. h. 38 and 39.

Natale S. Andreae Apostoli, et Passio ejusdem.

The two homilies, printed by Thorpe, vol. i. pp. 576 and 586, are commonly found together, as in NE. F. 4. 11. h. 45 and 46 ; Jun. 23. h. 16 and 17 ; CCC. S. 7. h. 42 and 43 ; CCC. S. 17. h. 38 and 34 ; Bibl. Reg. 7. C. xii. h. 38 and 39 ; and Vitel. C. 5. h. 58 and 59. But the former, beginning—Crist on sumere tide—occurs alone in NE. F. 4. 12. h. 29 ; and the latter, beginning—Se apostol Andreas—in Camb. li. 1. 33. h. 9 ; and Vitel. D. 17. h. 26.

There is a homily resembling that in the Blickling MS. and beginning—Her sigð þæt æfter þam þe drihten hælend crist—in MS. CCC. S. 8. hom. 71. This was printed by C. W. Goodwin, M.A. for the Cambridge Antiquarian Society in 1851.

There is a fourth homily, beginning—The holi godspel—in a Trinity MS. See Wanley, p. 171.

S. Michaelis.

There is a curious legend about S. Michael, with the rubric *Dedi tio Ecclesiæ Scī Michaelis archangeli*, printed in Thorpe vol. i. p. 502. There are several other copies of it, viz. NE. F. 4. h. 73 ; Jun. 22. h. 35 ; Jun. 24. h. 12 ; CCC. S. 7. h. 37 ; CCC. S. 8. h. 65 ; CCC. S. 17. h. 29 ; Bibl. Reg. 7. C. xii. h. 34 ; Vitel. D. 17. h. 23 ; Vitel. C. 5. h. 52.

Besides this, there is a homily in CCC. S. 2. hom. 18, beginning—M. þ. l. us is to worðianne and to mærsianne seo gemind þæs halgan heah-engles Scē Michael se was wundorlic ærend-raca ðæs almihtigan drihtenes.

De S. Martino.

There are four homilies about S. Martin. Two of these (the former, beginning—*Martinus se wundorfulla godes andettere*—and the latter, beginning—*Martinus se eadiga*) are printed in Thorpe, vol. ii. pp. 498 and 516; and are also found together in MSS. CCC. S. 8. h. 68 and 69, and Vitel. D. 17. h. 21.

A third homily is found, sometimes beginning with—*Sulpicius hette sum snoter writere*—and sometimes with—*Martinus ðe mere biscop*. See MSS. NE. F. 4. 12. h. 17; Jul. E. 7. h. 41; and Calig. A. 14. h. 1.

A fourth homily, in Jun. 86. hom. 8, begins as in the Blickling MS.—*Her we magon hwylcum hwega wordum secgan be ðære arwyrðan gebyrda & be þam halgan life & forðfore ðæs eadigan weres Sc̃s Martinus*.

It is with pleasure that I express the thanks of our Society and myself to the Dowager Marchioness of Lothian and to the present Marquis of Lothian, for the loan of their unique MS.; to our old so faithful and careful copier and helper Mr. E. Brock for his copy of the MS, and re-making of the exhaustive Glossary that Mr. William Payne had kindly prepared, and to Professor Skeat for his list of Homilies above.

The delay in the appearance of this present completion of the book has been due, not to want of will, but to want of health, and to the scanty leisure that pressing professional work has left me; so I pray you hold me excused.

LORDSHIP LODGE, WOOD GREEN, N.,

November 7, 1879.

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CORRECTIONS.

Facsimile, at foot, *for* leaf 141 *read* page 141

Page 2, line 3, and page 3, line 3, *for* 979 *read* 971

Page 9, line 17, *for* gewenad *read* gewenad, and delete the sidenote

Page 19, line 25, the semicolon before *milt* should be placed after it

Page 58, line 15, *for* sweetnesses *read* sweetness

Page 92, line 13, *for* great earthquakes *read* a great earthquake

Page 94, line 23, *for* these opportune times *read* this opportune time

Page 107, line 1, *for* mildheartness earon *read* mildheartnesse earon

Page 108, line 11, *for* death *read* deeds

Page 115, line 21, *for* magon moton *read* magon [and] moton

Page 126, line 12, *for* taken away *read* applied

Page 131, line 33, *strike out the comma after* ic *cow*

Page 133, line 26, *for* hic *read* hie

PART II. will contain Introduction, Notes, and Index of Words.

CORRECTIONS.

P. 2, l. 2, *for* 'A.D. 979.' *read* 'A.D. 971.'

P. 3, l. 3, *for* 'A.D. 979.' *read* 'A.D. 971.'

P. 22, l. 14, *for* 'be mindful of' *read* 'attend to'

P. 22, l. 15, *for* 'if he first have devoted himself to' *read* 'if he should first hinder himself from'

CORRECTIONS FOR OLD ENGLISH HOMILIES,

SERIES II.

P. 215, l. 7. Mr. W. Aldis Wright suggests that 'oregelnesse' is 'unruliness,' as if from *or* without, and *regel* rule, and is not connected with *orgel* pride.

P. 217, l. 5, *for* 'adnumero' *read* 'a domino'

P. 217, l. 18, *for* 'ad domino' *read* 'ad dominum'

In 'Corrections' to *Gregory's Pastoral Care* the reference to P. 461, l. 14, has been omitted before the last *insertion*.

si feld do sindon ahtan. On þam ⁷ ~~seal~~ ^{seal} beoð ðam
 aƷanƷi buton þam anum þe aƷiƷða
 cuna ant eƷiƷt unƷet hiðri on mid
 dan Ʒearð com. HiƷ þonne feorƷopon
 þe eac ƷeƷeoppan ſeal ^{Ʒearð} poppon þe
 midðan ne ðe on ðaƷ eldo ðiðian ſeal
 þe nu and Ʒearð iƷ. Poppon þe
 ƷapaƷyndon aƷanƷi on þiſre eldo.
 þonne ſeal þe midðan Ʒearð ðiðian on þaƷiƷða
 Ʒiſſe iƷ þon ðe maƷta ðe aƷanƷi
 ifne niƷon hund ƷinƷia. 7 lxxi.
 on þiſ Ʒearð. He ƷaƷi on þaƷ ealle
 Ʒe he lange acon Ʒiſum þaƷ.
 þeo ƷuƷðið ƷinƷia on ſum þe laſſe
 on ſum ðe aƷ maƷe. HiƷ poppon
 naƷiƷ mon þe þaƷiƷe hu lange
 he aƷe oƷihte þaƷ Ʒe don Ʒille
 hiƷaƷi þiƷ ƷuƷðið ſeo le beon
 ſeƷƷe oƷiƷ þe laƷiƷe. þiƷ þon
 aƷ hiƷ leum maƷi þiƷe uncu þ buton
 unum oƷihte ne anum þa he þa
 aƷe oƷihte hiƷ þam halƷum

BLICKLING HOMILIES.

OLD ENGLISH HOMILIES.

A. D. 979.

I.

THE ANNUNCIATION OF SAINT MARY.

[Jesus came into the world in order that his divine] nature might be manifested, and that sin might be eradicated ; and the doom of Eve's infelicity, which was denounced against her (that she should bring forth her children in pain and in sorrow) was reversed when Mary brought forth the Lord with rejoicing. Eve conceived through carnal lust, Mary in her womb conceived the merciful and the innocent Christ. Eve bare tears in her womb, Mary brought forth through herself the everlasting joy for all the world. Eve brought forth her child in pain because she had conceived in sin. The Holy Ghost sowed the pure seed in the undefiled womb (of Mary), wherefore she, being a virgin became a mother, because, being a virgin, she had conceived. Each of these circumstances was miraculous, both that she had conceived without defilement, and that in child-bearing she continued ever immaculate. Gabriel was the messenger of these nuptials. What spake he to her, or what heard she when he spake ? ' Hail, Mary ! full of grace, the Lord is with thee ! ' And through this greeting (salutation) she conceived, because he brought her everlasting salvation upon his tongue ; but the devil, through the venom bearing (venomous) adder (serpent), deceived

OLD ENGLISH HOMILIES.

FROM LORD LOTHIAN'S MS.

A. D. 979.

I.

[ANNUNCIATIO S. MARLÆ.]

[*The beginning is lost.*]

*. geeynd onwrigen, & seo syn adilegod. Ond wæs se * p. 1.
dom oncyrrred Euan ungesælignesse þæt hire wæs togecweden,
þæt heo cende on sare & on unrotnesse þa hire bearn, Maria
cende þonne Drihten on blisse; Eua cende þurh firenlust. When the Saviour was born the curse pronounced upon Eve was reversed.
Maria cende þone mildheortan & þone unsceppendan Crist on
hire innope; Eua bær tearas on hire innope. Maria brohte
þurh heo þone eccan gefean eallum middangearde; Eua cende
hire bearn on sare; forþon þe heo on synnum ge eacnod wæs.
Se Halga Gast seow þæt clæne sæd on þone unbesmitenan
innop; forþon heo fæmne cende, forðon heo wæs fæmne
geeacnod; ægþer wæs wundor, ge þæt heo butan gebrosnunga
wæs geeacnod, & on þem enihtgebeorþre heo á clæne þurhwunode.
Gabriel wæs þissa brydþinga ærendwreca. Hwæt cwaþ he to Gabriel was the messenger of salvation to Mary.
hire, opþe hwæt gehyrde heo, þær he cwaþ, 'Wes þu hæl,
Maria, geofena full, Drihten is mid þe,' & from þisse halettunge
*heo wæs geeacnod; forþon þe he hire þ[a ecean] hælo on his * p. 2.
tungon brohte; deofol þonne þurh þa attor berendan næddran,

the first woman with his evil suggestions and treachery, wherefore the angel spake to our Lord's mother, and thus addressed her: 'Hail (Mary) full of grace, the Lord is with thee!' The grace was brought for the sin of the first woman. She was called 'full,' and not 'empty,' because she was filled with grace, and [through her] sin was eradicated. Let us hear now, in what manner, rejoicing and exulting in her song, the pious and holy virgin sang, and thus said: 'He filleth the hungry with good things, and the rich he sendeth away empty.' The angel said to her, 'Hail Mary! full of grace, the Lord is with thee, in thy heart and in thy womb, and is also with thee as thy helper. But rejoice, thou virgin; for Christ shall descend from his heavenly exaltation, and from his angelic majesty, into thy womb; and he shall so far humble himself that he [shall come] from his paternal bosom, [and choose] thee as his mother.' . . . because it receiveth him, it does not comprehend him, but the faith must be proclaimed from earth up to heaven. Lo! we have now heard that the Heavenly King entered the humble womb of the ever-pure virgin—that was the temple of piety and of all purity. The angel said to her, 'Blessed be thou among all women, for blessed is the fruit of thy womb.' In the words of the angel was heard, that through her offspring should be healed all man and womankind. The first mother of mankind brought affliction (vengeance) into the world when she brake God's behests, and into this affliction was she cast. She brought upon herself and all her kin the greatest misery. And moreover that affliction was so grievous, that every man should come with sorrow into this world, and here live in sorrow, and depart in pain. And now this holy virgin Mary brought to all believers these blessings, and eternal salvation; therefore, let all mankind love and honour her with word and with deed—because . . . she concealed much, she received into her humble bosom the Son of God the Father, whom heaven and earth are unable to comprehend. Let us love our creator, and praise him according to our means with all our might, even as we may hear that the holy virgin did, who loved him with sincerity of heart;

mid hire þære yfelan scéonesse & fæne, beswáe pone ærestan
wifmon; forþon wæs se engel sprecende to ures Drihtnes
meder & þus cwæp, 'Wes þu hal, geofena ful; Drihten is
mid þe.' The angel's
salutation. Seo geofu wæs broht for þære synne þæs ærestan
wifes. Heo wæs 'ful' cweden næs 'æmetugn,' forðon þe heo
wæs mid gife gefylled, & seo synn wæs adilegod. Gehyron we
nu to hwyleum gemete seo árwyrcpe fæmne & seo halige, on
hire cantice gefeónde and blissigende, sang & þus cwæp, 'þa
Mary's song.
hingrigendan he gefyllep mid gódom, & þa welegan he forlæteþ
on idelnesse.' He cwæp se engel to hire, 'Wes þu hal, Maria,
geofena ful; Drihten is mid þe, on þinre heortan & on þinum
innocpe, & eac on þinum fultome. Ac blissa þu, fæmne, for-
Christ chose
Mary for his
mother.
ðon þe Crist of heofona heanessum & of þæm engelicum þrym-
mum on þinne innoc astigeþ; and he hine to þon geeapmedeþ
þæt he of his þæm fæderlican scéate þe him to meder' * [. . .] * p. 3.
þy þe he hine onfehþ, ne beluceþ [he hi]ne no; ac se geleafa
sceal beon fram eorþan up to heofonum areaht. Hwæt we nu
She was a
pure temple.
gehyrdon þæt se heofonlica cyning ineode on þone medmycclan
innoc þære á clænan fæmnan, þæt wæs þæt templ þære ge-
þungennesse & ealre clænnesse. He cwæp se engel to hire,
'Wes þu gebletsod betuh eall wifa cynn; forþon se wæstm þines
innoces is gebletsad.' On þæs engles wordum wæs gehyred
Eve's sin
brought man-
kind to grief.
þæt þurh hire beorþor sceolde beon gehæled eall wifa cynn &
wera. Seo æreste modor þyses menniscan cynnes wræcwite
middangearde brohte, þa heo Godes bebodu abraec; & on þis
wræcwite aworpen wæs. Heo hæfde hire sylfre geworht þæt
mæste wite & eallum hire cynne, ge þæt wite wæs to þæs strang
þæt æghwylc man sceolde mid sare on þas world cuman, & her
on sorhgum béon, & mid sáre of gewitan; ond nu þeos halige
fæmne *Sancta Maria* brohte eallum geleafullum þæs bletsunga
Mary brought
eternal salva-
tion.
& éce hælo. Lufian hie nu forþon eall wifa cynn & wera,
& hie * weorðian, wordum & dædum f [or] mycel * p. 4.
bewreah, heo onfeng on hire medmycclan bósm God Fæder
Sunu, þone ne magon befón heofon and eorþe. Lufian we urne
Sceppend & hine herian æfter urum gemete, calle mægene, swa
we gehyran magon þæt seo halige fæmne dyde, seo hine lufode

and with a joyful mind she sang in her psalm, and thus said, 'My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour, for he hath seen the meekness of his handmaiden, and from thenceforth all generations have called me blessed ; for he that is mighty hath done to me great things, and holy is his name ; and his mercy is great towards Israel, and towards all mankind who fear him.' The Lord came into the world among the people of Israel, and set forth to them example of eternal life, and invited them to heaven's kingdom, through his miracles and evangelical lore (teaching). And then men despised his teaching and gave way to envy, and hung him on the cross, and he through his passion overcame the old traitor, and put down the devil's kingdom on this earth, and then was excluded the lamentation of Eve through the ever-pure virgin. It is to be observed that, after the blessing and salutation of the angel, Mary pondered a long time, and silently considered what the greeting might be. Then the heavenly messenger explained it to her, and said, 'Fear not Mary, for thou hast found favour with God—thou shalt bring forth a son and shalt call him Saviour (Jesus).' When the virgin heard the beginning of this divine issue, then spake she thus : 'How may this be, seeing that I have known no man ?' Then said the angel unto her, 'The Holy Spirit shall come upon thee, and the power of the Highest shall encompass thee, and he that shall be born of thee shall be called the Son of God.' And again he spake : 'Open now thy fairest and pure bosom, and let the tabernacle of thy womb be expanded, and let the inspiration of the Heavenly embrace be blown into thee ; and the natural heat, through the might of the Holy Ghost, shall be quiescent in thee, and let thy expansive womb be decked with all adornments. The redness of the rose glitters in thee, and the whiteness of the lily shines in thee ; let Christ's bride-bower (chamber) be adorned with every variety of flowers that are produced.' Then the angel spake again, 'Answer, thou virgin, wherefore delayest thou to illumine the earth ? And the angel of the Lord awaiteth thy permission. Lo ! thou hast just heard how it may come to pass that the Holy Ghost shall come upon thee, and the power of the Highest shall shine around thee, and thou shalt bring forth the King

mid inneweardre heortan ; & blipe mode heo sang on þam cantice & þus cwæp, ‘Min saul myceclap Drihten & min gast Mary's song of praise. wynsumap on God minum Hælende ; forðon he sceawode þa eapmodnesse his þeowene ; of þou me eadige cwædon ealle cneorisna ; forþon he me mycel dyde se þe mihtig is, & his noma halig, ond his mildheortnes is mycel on Israhelum, and on eallum monna cynne þe him hine ondrædað.’ Drihten com on middangeard mid Israhela cynne, and him éces lifes bysene onstealde, & hie to heofona rice lāpode, þurh his wundor-geweore & þurh þa godspellican lare. Ond hie nu his lare forhogodan, & him æfest to genaman, and hine on rode ahengon ; * & he þurh his þrowunga þone ealdan gedwolan * p. 5. oforswipde, & deofles rice geneþerode on þyssum middangearde ; & þær wæs Euan wōp úte betyned þurh þære á clænan fæmnan, Mary's astonishment at the angel's message. þæs is to tæcne, þæt heo Maria æfter þæs engles bletsunga & halettunga lange smeade, & swigende ðolte hwæt seo halettung wære. Se heofonlica ærendwreca hire þa cypde & þus cwæp : ‘Ne ondræd þu þe, Maria, þu þe gemetest gife beforan Gode ; ðu cennest sunu þone þu nemnest Hælend.’ Mid þy þe heo gehyrde þone fruman ðæs godcundan tuddres, þa cwæp heo þus : ‘Hu mæg þis þus geweorþan, forþon þe ic nænigne wer Gabriel explains the mystery of the incarnation. ne ongeat ?’ Þa cwæp se engel to hire, ‘Se Halga Gast cymeþ ufan on þe, & þæs Hehstan mægen þe embseleþ, þæt bið halig Godes Sunu genemned.’ Eft he cwæp, ‘Openige nū þin se fægresta fæpm & se clæna, & sý þæt geteld apened þines innoðes, & seo onblawnes þære heofonlican onfæpmnesse sý gewindwod on þe. Ond seo gecyndelice hætu þurh þæt mægen þas Halgan Gastes seo gestilleþ on þe, & sy þin þæt fæpnlice hrif mid eallum *fægernessum gefrætwod. Seo readnes þære * p. 6. rōsan lixeþ on þe, & seo hwitnes þære lilian scineþ on þe, & mid eallum missenlicum afeddum blostmum sý se Cristes brydbūr He demands an answer from Mary. gefrætwod.’ Se engel þa eft cwæp, ‘ondswara, þu fæmne, to hwon yldestu middangeard to onlyhtenne ? & Drihtnes engel biðeþ þinre geþafunga. Hwæt þu nu gehyrdest hu hit beon mæg þæt se Halga Gast cumeþ ufan on þe, & þæs Hehstan mægen þe ymbseineþ, & þu cennest cyning ealra clænnessa, & þinne mægþhād

of all purity, and thy virginity thou shalt not impair. Now, for a long time, the door of heaven's kingdom, through which I have been sent hither, stands closed through [the sin of] the first persons, but now through thee they shall be unclosed. O thou blessed Mary, all this captive world awaiteth thy consent ; for God hath appointed thee as a surety here in this world, and through thee shall intercession be made for Adam's guilt to him who formerly, on account of man's sin, was so angry that he closed the holy home ; but through thee shall the entrance again be opened, and thou shalt succour mankind. Wherefore the Heavenly King shall prepare thy womb as a bridal chamber for his son, and also great joy in the bride-chamber ; and he shall forgive all offences whatsoever this world has previously committed against him.' O dearest men, great was this messenger, and a great message brought he, wherefore his name signifies 'the strength of God.' Well was he so named, since he whose coming he spake of and announced had power over all creatures ; and neither the beginning of his kingdom, nor his might nor his majesty shall ever be diminished, but he shall be ever eternal. Then the evangelist informs us that the blessed virgin St. Mary was affrighted, and with trembling voice meekly replied, and thus said, 'I am the handmaiden of the Lord, be it unto me according to thy word.' O what beautiful meekness was there found in the ever pure virgin ! The angel said to her that she should be the mother of her creator, and she called herself a 'handmaiden.' Then the heavenly messenger returned home unto the kingdom above, from whence he previously was sent. The Lord in the chamber of the virgin, in that seemly throne, took a bodily garment for his divinity. Then was sent the treasure of divine majesty into the bond (receptacle) of the pure womb [of the virgin]. And after an interval of nine months he came forth, as the prophet declared concerning him, thus saying : 'The Lord hath set his house in the sun, and from it hath gone out as a bridegroom from his bridal chamber.' That came to pass when the King of Glory, upon this earth, came forth from the womb of the ever pure-virgin ; and then the exulting giant as Lord dwelt joyfully on the earth until he came to the throne of the rood, in the ascent of which all our lives he

no ne gewemmet. Iu geara heofonrices duru, þe ic wæs purh
 hider onsended belocen standeþ purh þa ærestan men, nu heo
 sceal þonne purh þe onteneð beón. Éala þu eadige Maria, eall
 þeos gehæft-world bideþ þinne gefaunga; forþon þe God þe hafap
 to gisle her on middangearde geseted, & Adames gylt purh
 þe sceal beon geþingod & þæm þe geara abolgen wæs for
 manna synnum, *þæt* he þone halgan ham beléac; purh þe
 sceal beon se ingang eft geopenod, & þu gehelpest þysse
 menniscan *cynnes; forþon se heofonlica Cyning gearwaþ *p. 7.
 þinne innoð his Suna to brýdbure, & on þæm brydlocan
 mycelne geféan; & he forgifeþ eall swa hwæt swa þes mid-
 dangeard ær wip hine æbyligða geworhte.' Eala men þa
 leofestan, mycel wæs þes ærendwreca, & mycel ærende brohte
 he; forþon his nama wæs gereht 'Godes strengo.' Wel *þæt*
 wæs gecweden, forþon þe se hæfde mægen ofer ealle gesceafta
 þe he towearde sægde & bodode; & his rices ongin, ne his
 mihte, ne his mægen-þrymmes næfre gewonað¹ ne weorðeþ, ac
 he bið áá éce. Þonne cypeþ se godspellere *þæt* seo eadige fæmne
 Sancta Maria forhtode, & bifigendre stefne eaðmodlice ond-
 swarode, & þus cwæþ: 'Ic eom Drihtnes þeowen, geweorpe me
 æfter þinum wordum.' Eala hwæt þær wæs fæger eaðmodnes
 gemeted on þære á clænan fæmnan. Se engel hire sægde *þæt*
 heo sceolde modor beon hire Scyppendes, & heo hie sylfe to
 ðeowene genemde. & he þa se heofonlica ærendwreca eft ham
 cerde on ða uplican ricu, þonon þe he ær sended wæs. He þa
 Drihten on þære fæmnan brydbure, & on þæm gerisnlican
 hēhsetle onfeng lichoman gegyrelan *to his godcundnesse. *p. 8.
 Þa wæs gesended *þæt* goldhord þæs mægen-þrymmes on þone
 bend þæs clænan innoðes; & he þa æfter nigan monða fæce
 forðeode, swa se witga be þon cypde, & þus cwæþ: 'Drihten
 asette on sunnan his hús, & of þæm úteode swa swa brydguma
 of his brydbure.' *Þæt* wæs þonne *þæt* se wuldorcýning on
 middangeard cwom forþ of þæm innoþe þære á clænan fæmnan,
 & þa swa se hyhtenda gigant, swa Drihten on middangearde
 bliðe wunode oþþæt he becom to þæm heahsetle þære rode on
 þæm upstige eall ure lif he getremede. He scalde his þone

Through
 Mary the
 gates of hea-
 ven were to
 be unclosed.

Gabriel
 means 'the
 strength of
 God.'

¹ MS.
 gewonad.

Mary's meek-
 ness was seen
 in her calling
 herself 'a
 handmaid.'

Ps. xviii. 6.
 (Vulgate.)

supported ; and he gave his red gem, which was his holy blood, and thereby made us participators of the heavenly kingdom ; and it shall come to pass on Doomsday that he will come to judge the quick and the dead. Then shall all creatures, both the hosts of heaven and of earth, be afraid. Let us rejoice then in the union of God and men, and in the union of the bridegroom and the bride, that is Christ and the holy church. Let us honour Christ set in the manger, because, through meekness, he hath filled fourfoldly this earth with believers. Let us honour also the clothes of his person (humanity), by which our nature (or original condition) was renewed. Let us honour St. Mary, for we ought to praise and bless her, because hosts of angels called her blessed. So must we believe that angels earnestly beheld her from the day that they knew that the blessed Mary had conceived of the Holy Ghost. In her was fulfilled what was sung in the Song of Songs, thus saying : ‘ Solomon’s bed was surrounded by guards, that is by sixty men, the strongest that were in Israel, and each of them had a sword girt to his hip (side), on account of the terror of the night.’ Now then what was Solomon’s bed else but the holy womb of the ever pure virgin ? The peace-loving king, our Lord Jesus Christ, chose and sought that womb. But what meant the sixty strong men who were standing about the bed for fear of nightly alarm ? That was when the holy virgin was encompassed with the heavenly hosts of angels for protection, because they knew that in her abode the heavenly king. So then the heavenly angels shield and guard all holy souls in which the king of peace abides. On this day descended the heavenly treasure into this world from the throne of our creator, that was Christ, the son of the living God, who came for the adorning and honouring of his bride, that is, all who are holy. Therefore let us love our Lord with all our lives, and above all other things, because, of his great mercy, he so humbled himself, that he sought (visited) us in this our exile and gave us a healthful mind and heavenly behests. Therefore we must lead our whole life in meekness after the example of the holy queen

readan gim, *þæt* wæs his *þæt* halige blod, mid þon he us gedyde
 dæl-nimende *þæs* heofonlican rices ; ond *þæt* geweorþeþ on domes
 dæge *þæt* he cymeþ to demenne ewicum & deadum. Þonne for-
 tiap ealle gesceafta, ge heofonware ge eorþware. Gifēon we þonne
 on þone gemānan Godes & manna, & on þone gemanan *þæs*
 brydguman & *þære* bryde, *þæt* is Crist * & seo halige cyrice. * p. 9.
 Arweorþian we Crist on binne¹ asetene ; forþon þe þurh þa¹ *The top of*
 eaðmodnesse feowerfealdlice mid geleaffullum he gefylde þysne *the b has been*
 middangeard. Weorþian we eac þa claþas his hades, of þam *cut off.*
 wæs ure gecynd geedneowod. Weorþian we *Sancta* Marian ;
 forþon þe heo is us to herianne & to eadgienne, forþon þe heo
 engla preatas eadige bodedon ; swa is to lyfenne *þæt* englas
 hie georne beheoldan of þam dæge þe hie wiston *þæt* heo seo
 eadige Maria geeacnod wæs of þam Halgan Gaste. On hire
 wæs gefylled *þætte* on Cantica Canticorum wæs gesungen, &
 þus gecweden : ‘Salomones reste wæs mid weardum ymbseted,
þæt wæs mid syxtigum werum, þam strengestum þe on
 Israhelum wæron & anra gehwylc hæfde sweord ofer² his hype² *Originally*
 for nihtlicum ege’—Eno nu hwæt wæs seo Salomones ræste
 elles buton se halga innoð *þære* á clēnan ? Þone innop geceas &
 gesohte se gesibsuma cyning ure Drihten Hælend Crist. Ac
 hwæt mænde *þæt* syxtig wera strongera * þe þær stondende * p. 10.
 wæron ymb þa reste for nihtlicum ege ? *þæt* wæs þonne *þæt* *She was sur-*
 seo halige fæmne wæs ymbseald mid þon heofonlican camp-
 weorode engla preatas to healdenne ; forþon þe hie wiston *þæt* *rounded by*
 on hire eardode se heofonlica cyning, swa þonne þa heofonlican
 englas sceldað & healdað ealle halige sawla on *þære* se gesib-
 suma cyning eardað. On þissum dæge astag *þæt* heofonlice
 goldhord on þysne ymbhwyrft fram þam heahsetle ure Gescyp-
 pendes *þæt* wæs Crist *þæs* lifgendan Godes Sunu, se com to
 wlitignesse & to weorþunge his bryde, *þæt* syndon þonne ealle
 halige. Forðon lufian we urne Drihten mid callum urum life, *We ought to*
 & ofer ealle opru þing ; forðon þe he hine sylfne toþon geeap-
 medde for his ðære mycelan mildheortnesse *þæt* he us gesohte *love our Lord*
 on þas ælpeodignesse, & us scalde halwendne gepoht &
 heofonlice bebodu. Forðon we sceolan eall ure lif on eapmod-
for his great
condescension
to us.

of God, for she perceived that the living son of God had sought her. Then was she in all things the meeker, as she manifested in the words with which she praised the Lord, thus saying: 'My soul magnify the Lord.' She praised him not only with words but with all her heart. Let us love him now and magnify his name, not only in prosperous circumstances but also in adverse circumstances, then he will not permit us to be tempted beyond measure. If we through meekness endure all things, then will our Lord be the firmest support and the best shield against all the temptations of the devil. She said 'I am the handmaiden of my Lord, let it be unto me according to thy word.' That was undoubted humility when she called herself 'handmaiden,' and the angel had announced to her that she was chosen as the mother of her creator, and had made known to her that she was the most blessed above all womankind. Well it seemed then that she was humble who bore the humble and merciful king, who concerning himself thus spake to his disciples: 'Learn of me, for I am merciful and lowly;' and most fitting was it too that he should descend to earth through the pure members of the holy virgin, that we may the more assuredly know that he is the origin and teacher of all purity, and we believe therefore and know assuredly that Christ's dwelling-place or abode is not in the heart of any man who hath no mercy. Now then, dearest men, let us believe in our Lord, and love him and keep his behests, then shall be fulfilled in us what he himself hath declared—'Blessed be the pure in heart, for they shall see God.' In that sight shall be all believers, and of his bliss there shall be no end, but ever may they rejoice with him, where he liveth and reigneth, ever without end everlastingly. Amen.

nesse healdan, æfter þære bysne þære halgan Godes cyningan ;
 forþon heo ongeat *þæt* se lifigenda Godes Sunu *hie hæfde * p. 11.
 gesoht, þa wæs heo on eallum þingum þe eapmoddre, swa heo
 on þæm wordum cyðde, þa heo Drihten herede, & þus cwæp :
 ‘Gemycelige min saul Drihten.’ Ne herede heo hine nō mid
 wordum anum, ac mid ealre heortan. Lufian we hine nu &
 his noman mycelian næs no on gesundum þingum anum, ac
 eac swylce on wiðerweardum þingum, þonne ne læteþ he us
 no costian ofer gemet. Gif we þurh eapmodnesse eall aræfnap,
 þonne biþ Drihten ure se trumesta stapol, & se selosta scyld,
 wið eallum deofles costnungum. Heo cwæp, ‘ic eom mines
 Drihtnes þeowen ; geweorþe me æfter þinum wórdum ;’ *þæt*
 wæs ánrædlicu eapmodnes *þæt* heo sylf hie þeowen nemde, &
 hire cyðde se engel *þæt* heo wæs gecoren to mēder hire
 Scyppende ; & he hire cyþde *þæt* heo wæs seo eadgeste ofer
 eall wifa cynn. Wel *þæt* gerás *þæt* heo wære eaðmod þa heo
 þone eapmodan cyning bær & ðone mildheortan, se be him
 sylfum cwæp to his þegnum, ‘Leorniað æt me, forðon þe ic
 eom mildheort & eapmod.’ Wel *þæt* eac gedafenap *þæt* he to
 eorþan astige þurh þa clænan leomu þære *halgan fæmnan *þæt*
 we þe gearor wiston *þæt* he is ordfruma & lareow ealre clæn-
 nesse ; & we þæs geleafað & geare witon *þæt* swa hwylc man
 swa mildheortnesse nafað, ne biþ þær Cristes eardung ne his
 wunung on þære heortan. Nu þonne, men þa leofestan, gelyfan
 we on urne Drihten, & hine lufian, & his bebodu healdan,
 þonne bið on ús gefylled *þæt* he sylfa cwæp, ‘Eadige beoþ þa
 clænan heortan, forþon þe hie God geseoð.’ On þære gesihðe
 wesað ealle geleaffulle, and his blisse ne bið nænig ende, ah
 hie á motan mid him gefeon, þær leofað & rixað á buton ende
 on ecnesse. A[m]en.

Let us praise
 God in pros-
 perous and
 adverse cir-
 cumstances.

Mary was
 very humble,
 so was her
 Son.

* p. 12.
 He is the
 source of all
 purity.

II.

QUINQUAGESIMA OR SHROVE SUNDAY.

HEAR now, dearest men, how Luke the evangelist spake concerning this present time, and also of the time to come ; and how our Lord would come to the place in which he was to suffer. Then when the time was nigh at hand, the Saviour took his twelve disciples apart from the company and said to them, ' Now we shall go to Jerusalem, and then shall be fulfilled all the holy writings that were written concerning the Son of Man. And he shall be given into the hands of heathen men, that they may mock him ; they shall bind him and scourge him and spit in his face ; and after the scourging they shall slay him, and the third day he shall rise from death.' Christ's disciples were not able then to understand any of these sayings, but they were hidden from them because they were still veiled by worldly thoughts. Then it came to pass that the Saviour came nigh to Jericho, and there sat by the way a blind beggar, and heard a great multitude going before him. Then he asked what it might be. They answered him, and said, ' It is Jesus of Nazareth.' Then he cried with a loud voice, and thus spake : ' Have mercy upon me, Son of David, have mercy upon me.' Those who were going before (the Saviour) bade him be silent, and the more they restrained him the louder he cried, and thus spake : ' Have mercy upon me, thou Son of David, have mercy upon me !' Then the Saviour stood still, and bade the blind man be brought unto him ; and when he drew near unto him, he said to him, ' What wilt thou that I should do unto thee ?' The blind man answered him and said, ' Lord, that I may see !' The Saviour said unto him, ' Receive thy sight : thine own faith hath made thee whole.' Then forthwith he saw, and immediately followed our Lord, and praised and worshipped him. And all the people who saw this miracle magnified his name. Lo ! we have now heard this holy gospel read before us ; nevertheless we must repeat it, so that we may the better understand that it concerns us as an example of eternal life. Now we have previously heard that the Saviour spake to his disciples concerning his passion, and pain, and the mockery which he should suffer at the hands of the Jews. He did this because he would

II.

DOMINICA PRIMA IN QUINQVAGESIMA.

G EHERAÐ nu, men þa leofestan, hu Lucas se godspellere
 sægde be þisse *ondweardan* tide, ge eac be þære towearðan,
 & hu Drihten wolde cuman to þære stowe þe he on þrowian wolde.
 Þa mid þy þe hit nealæhte þære tide, Hælend genam his twelf
 þegnas sundor of þæm weorode, & him to cwæþ, ‘Nu we farap Christ pur-
poses to go to
Jerusalem
with his dis-
ciples.
* p. 13.
 to Gerusalem, & þonne beoð *gefylde ealle þa halgan gewreotu
 þe be mannes suna awritene wæron; & he bið geseald hæpnum
 mannum, þæt hie hine bysmrian; hie hine bindað & swingað &
 spætliað on his onsyne; & æfter þære swinglan hie hine
 ofsleað; & þy þridðan dæge he of deape ariseþ.’ Hi þa þa
 Cristes þegnas þeossa worda nân ongeotan ne mehton; ac hie
 wæron him bediglede, forþon þe hie wæron þagýt mid world-
 gepohtum bewrigene, þa wæs geworden þæt Hælend genealæhte When nigh to
Jericho a
blind man
cries to him
for merey.
 Gericho. Þa sæt þær sum blind þearfa be ðon wege, & gehyrde
 mycele menigo him beforan feran; þa ahsode he hwæt þæt
 wære. Hie him *ondsworedon* & cwædon, ‘Hit is Hælend se
 Nazarenisca.’ He þa cleopode hluddre stefne, & þus cwæþ:
 ‘Miltsa me, Dauides sunu, miltsa me.’ Þa fore-ferendan him
 budon þæt he swigade; & swa hie him swyþor stýrdon, swa he
 hludor cleopode, & þus cwæþ: ‘Miltsa me, Dauides sunu,
 miltsa me.’ Hælend þa gestód, & hine het to him gelædon; &
 mid þy þe he him genealæhte, he him tocwæþ, ‘Hwæt wilt þu
 þæt ic þe do?’ Se blinda him *ondswerede* * & cwæþ, ‘Drihten, * p. 14.
 þæt ic mæge geseon.’ Hælend him tocwæþ, ‘Loca nu; þin The Lord re-
stores his
sight.
 agen geleafa þe hæfþ gehæledne.’ He þa sona instæpes geseh,
 & þa sona wæs Drihtne fylgende; & hine herede & weorþode.
 & eal þæt folc þe þis wundor geseah, his noman myccledon.
 Hwæt we nu gehyrdon þis halige godspel beforan us rædan, &
 þeh we hit sceolan eft ofereweþan, þæt we þe geornor witon þæt
 hit us to bysene belimpeþ eces lifes. Nu ær we gehyrdon þæt Christ spoke
to his fol-
lowers of his
death.
 Hælend his þegnum sæde his þrowunga & þa sár & ȝa bysinra
 þe hé mid Iudeum adreogan wolde; forðon he þis dyle þæt

that, when they should see his hard bonds, they should not be troubled in mind; and in order that they should be comforted when they saw him dying, he gave them the promise of his resurrection, which he truly performed, as he also ere did with respect to his passion. His disciples were as yet carnal-minded, and were not yet confirmed with the power of the Holy Spirit, therefore they were not able to understand the words of the heavenly mystery. Nevertheless, he confirmed their belief by means of his heavenly works, though they understood not the words of the heavenly mystery. Now, dearest men, we must turn (apply) those marvels to the truth of (our) faith in our Lord Jesus Christ, those wonders, namely, which he, through his great power, wrought before men's eyes. We knew not previously who the blind man was, but now we may understand what the mystery betokeneth. All mankind was in blindness after that the first persons were driven from the bliss of paradise, and left the brightnesses of the heavenly light, and endured the darkneses and poverties of this world. Our Lord, then, by his coming, illumined this world, and restored, to all believers, the path to the way of life, so that they may, with willingness of mind and good deeds, merit the light of the eternal life. Holy Scriptures liken this world unto the moon, because when it waxeth it is like to the good man, who directs his hopes to the eternal light; and when the moon waneth, then betokeneth it our mortality and the waning of this world. The evangelist hath said that when the Saviour came nigh to Jericho, that light returned to the blind. That means that the deity took our frail nature, and then forthwith the heavenly light which the first man forsook returned to mankind; and therefore God came down to us because he would that we should be upraised to his divine nature. Right was it that the blind man sat by the way begging, because the Lord himself hath said, 'I am the way of truth,' and he who knows not the brightness of the eternal light is blind; and he liveth and believeth who sitteth by the way begging, and prays for the eternal light, and ceaseth not. He who perceiveth not the darkness of his own sins, let him know that he shall be deprived of the eternal light except he make

he wolde þonne he gesawon his ða heardan bendas, *þæt* he ne wæron on heora mode gedrefede; & ðonne me hine gesawon sweltendne, *þæt* he þonne wæron afrefrede, he him gehét his æriste, swa he þa mid soðe gefylde, gelice swa he ær þa þrowunge dyde. His þegnas wæron þagýt flæscliecs modes, & næron mid gastes mægene getremede; *forþon he ne * p. 15. mihton þa wórd ongeotan þæs heofonlican gerynes, hwæpre he getrymede heora geleafan mid þon heofonlican weorce, þeah he *þæt* wórd þæs heofonlican gerynes ne ongeaton. Nu we sceolan. men þa leofestan. ða wundor gecyrran on soþfæstnesse geleafan ures Drihtnes Hælendes Cristes, þa he þurh his þa mycelan miht worhte beforan manna eagum. We nestan ær hwæt se blinda wæs; nu we magon þonne ongytan hwæt *þæt* geryne tacnaþ. Eal þis mennisce cyn wæs on blindnesse, seoððan þa ærestan men asceofene wæron of gefeán neorxna wanges, & þa beorhtnessa forleton þæs heofonlican leohtes, & þisse worlde þeostro & ermða þrowodan. Drihten þa þurh his tocyne þysne middangeard onlyhte, & eallum geleafum monnum heora gong gestafelade to lifes wege, *þæt* he magon þurh þa lustfulness heora modes, mid godum dædum, geearnian leoht þæs ecan lifes. Halige gewreotu us tacniaþ þæs *world þurh þone monan; forþon þonne he wexep, he bið * p. 16. gelic þæm góðum men þe ahopað to þæm ecan leohte, & þonne se mona wanað, þonne tacnað he úre deaplicnesse, & þisse worlde wanunge. Cwæp se godspellere, mid þy þe se Hælend genealæhte Gerichó, *þæt* leoht cyrde to þon blindan. *þæt* tacnaþ *þæt* seo godcundnes onfeng ure tydran geeynde; þa cyrde sona *þæt* heofonlice leoht to þyssum menniscan cynne, þe se æresta man forlét; & forðon Gode to ús niþer astahg¹ þe he wolde *þæt* we wæron upahafene to his godcundnesse. Rihtlic *þæt* wæs *þæt* se blinda he ðæm wege sæte wædliende; forþon þe Drihten sylfa cwæp, 'Ic com weg soðfæstnesse;' & se þe ne can þa beorhtnesse þæs ecan leohtes, se bið blind. & se leofað & gelyfep se þe siteþ be þæm wege wædliende, & þonne bideþ þæs ecan leohtes, & nó ne geblinnep. Se þonne ne ongyteþ þa þeostra his agenra synna, wite he *þæt* he bið wana

He comforted them by telling them of his resurrection.

The blind man betokens all mankind.

Our Lord by his advent illumined the world.

The world is waxing and waning like the moon.

¹ He is raised

He who knows not of the eternal light is blind.

amends for what he hath previously forgotten. Let us now cry out with sorrowfulness of mind and with sincerity of heart, as the blind man did, and say, 'Have mercy upon me, Son of David, have mercy upon me!' Let us now consider and think what was denoted by the multitude that endeavoured to restrain the blind man from crying out. I will tell you what the multitude denoteth. It betokeneth the carnal will and the unrestrained lusts (vices) which often come through the suggestions of the devil into men's hearts before the Lord's works may abide there; and their minds are thereby moved with various thoughts, so that the voice of their hearts is much troubled in their prayers. Let us now hear why the blind man received light, and what he did when the multitude rebuked him in order that he should be silent. He cried out the more, and the more earnestly entreated the Saviour to have mercy upon him. Then ought we to learn by this example that, when we are occupied with great desire of evil thoughts, then we must earnestly pray God to shield us from the thousand crafts of the devil's temptations. The evangelist said that the Saviour went forth, and when he heard the blind man cry out, he at once stood still and wrought the miracle by which he gave light to the blind man. Let us hear, now, that human nature is ever going on, and the divine might standeth ever firm. What did the divine obtain by passing through the human nature but the power of being born, and being able to move and to arise and to go from one place to another. But, moreover, there was no change either of the divine nature or of the divine power in its imprisonment in the human nature. He (God) is ever living and everywhere present, and filleth every place, and comprehendeth all things, and he shall ever be eternal. This denoteth that he, through his humanity, heareth the voice of our blindness; when we confess our sins and pray for forgiveness, then will he at once compassionate us, and speedily have mercy upon us and forgive us our sins. We must also think of what our Lord spake when the blind man came unto him. He said 'What wilt thou that I should do unto thee?' He did not say this because he (who knows all things and gave the blind man light) knew not what the blind man wanted, but the Lord (who hath previously decreed to give eternal life to those that ask for it) desireth that men should pray to him. Fortunately he hath taught and instructed us how we ought to pray, and, nevertheless, he

pæs ecan leohtes, buton he gebete *pæt* he ær forgiten hæfde.

*Cleopian we nu in eglum mode & innewardre heortan, swa * p. 17.

se blinda dyde, & cweþan, 'Miltsa me, Dauides sunu, miltsa me.' Smeagean we nu & þencan hwæt *pæt* tacnode, *pæt* seo

menigo stýrde þam blindan *pæt* he cleopode. Ic þe secge hwæt The multitude that rebuked the blind man denote our sins.

seo menigo tacnode—þa flæselican willan & þa ungerælican uncysta. Þa cunnap oft þurh deofles seconessa ær to manna heortan, ær Drihtnes weore þær wunian mote; & hie beoþ on heora mode mid mislicum gepohtum onstyrede, *pæt* seo stemn þære heortan bið swiþe gedrefed on þam gebede. Gehyran we nu forhwon se blinda leoht onfeng, & hwæt he dyde þa hine seo menigo breade *pæt* he swigode. He mā eegde & geornor bæd *pæt* Hælend him miltsade: *pæt* is þonne *pæt* we sceolan beón gelærede mid þysse bysene, þonne we beoþ mid mycelum hungre yfelra gepohta abisgode, þonne sceolan we geornlice biddan * *pæt* he us geseylde wiþ þa þusendlican cræftas deofles * p. 13.

costunga. Cwæþ se godspellere, Hælend ferde þær forþ, & þa

gehyrde þone blindan cleopian, & he sona gestod, & *pæt* wundor Human nature is always changing, divine power remains unmoved.

worhte *pæt* he þone blindan onlyhte. Gehyraþ we nu *pæt* seo mennisce gecynd biþ a færende, & seo godecunde meht á stapolfæstlice stondeþ. Hwæt hæfde seo godecunde þurh þa menniscan nemne buton *pæt* heo mihte beon acenned, & wacian, & arisan, & faran of stowe to oþerre; þonne m[ar]þon¹ þære ^{1 Defaced by a stain.}

godecundnesse nænig onwendnesse on carcerne wæs of þære menniscan gecynde, na las of þære godecundan; miht he bið á wesende, & æghwær *ondweard*, & ælce stowe he gefylþ &

ufan ofer-wryþ, & á biþ ece. Þæt us tacnap *pæt* he þurh þa menniscan gecynd ure stefne blindnesse gehyreþ; þonne we ure synna ondettap & us forgifnessa biddap, þonne bið he sona ús * efen-þrowiende, & hraþe miltsiende & forgifende ura synna. Through our human nature the Lord hears the voice of our blindness and compassionates us.

Eac is to gepencenne hwæt Drihten spræc, þa se blinda * p. 19.

to him com; he cwæþ, 'Hwæt wilt þu *pæt* ic þe do?' Næs *pæt* na *pæt* he nyste hwæt se blinda wolde, se calle þing wát, & him leoht forgeaf; ah Drihten wile *pæt* hine mon bidde, se þe ær geteod hæfde *pæt* he þon biddendan ece lif forgeafe. Gelimplice he us lærde & monade, hu we us gebiddan sceoldan, & hwaþere

hath said, 'Your father which is in heaven knows what is needful for you, before ever ye ask him.' We may perceive that he, therefore, has created us that we should pray to him; wherefore then, we must also in the time of prayer cleanse our hearts from other thoughts. Let us hear, too, how the blind man asked not for gold or silver, or worldly splendour, but asked for his eye-sight. Thus we learn then, that the man is blind though he possess much wealth and great beauty, and that it is a great calamity if he is unable to see it. Dearest men, let us imitate the blind man, who was healed both in body and in mind. Let us not entreat our Lord for this transitory wealth, nor for those earthly gifts that swiftly pass away from men, but let us ask the Lord for the light that never endeth. This (earthly) light we have in common with the brute creation, but we must seek the (heavenly) light that we may have it in common with the angels in the spiritual assembly. That (spiritual) light shall never fail. In that light is the way of perfection in which we must walk, that is to say, the true belief (faith). It may very easily happen that some men will either think or say, 'How may I seek that spiritual light which I am unable to see, or whence shall that be manifested to me which with bodily eyes I am unable to see?' To such a man an answer may very soon be given. What believeth the body but by the soul? Let those men think that they are unable to see their own souls. But whatsoever the visible body does or accomplishes, all that doth the invisible soul, through the body, and when the soul separates from the body, what shall it then be but, as it were, a stone or a log; and after the invisible soul has departed from it, it is motionless, and soon rotteth, and turneth to that same earth from which it was previously created, until the Lord shall come on Doomsday and shall command the earth to give back that which it previously received. And then the body shall be immortal though it were previously mortal when the soul (first) received it (the body), and (its state) must, nevertheless, be according to its deserts. Let us now hear, dearest men, what is written in God's books—that the man who beginneth good and then ceaseth (from it), shall not be God's friend at the last day. But he who beginneth good, and continues therein unto the end of his life shall be saved. Therefore

cwæp, 'Eower Fæder se on heofenum is, wāt hwæs eow þearf biþ, ær ge hine o biddan.' We magan ongytan þæt he forþon us gesette þæt we hine biddan seeoldan, þy we seeolan þonne eac, in þa tid þæs gebedes, ure heortan geclænsian from oprum gepolitum. Gehyran we eac þæt se blinda ne bæd goldes, ne seolfres, ne world-glenga, ah bæd his eagna leohtes. Hwæt we witon þonne se mon bið blind, þeah he mycel age & feala fægeres, þæt him bið mycel daru, gif he lit geseon ne mæg.

The blind did not ask for gold or worldly splendour, but for sight.

Men þa leofestan, onhyrgean we *þone blindan þe on lichoman * p. 20.

wæs gehæled ge eac on mode. Ne biddan we urne Drihten þyses lænan welan, ne þyssa eorþlicra geofa þe hrædlice from monnum gewitaþ.

[a]lc biddan we Drihten þæs leohtes þe næfre ne geendað. Þis leoht we habbaþ wið nytenu gemæne, ac þæt leoht we seeolan secan þæt we metan habban mid englum gemæne, in þæm gastlicum prymmum. Þæt leoht on nanre tide ne ablinneþ; oþon leohte is fulfremednesse weg þe we on feran seeolan, þæt is se rihta geleafa. Swiþe eape þæt mæg

Let us ask for the everlasting spiritual light.

beon þæt sume men þencean oþþe cwæpan, 'hu mæg ic secan

þæt gastlice leoht þe ic geseon ne mæg, oþþe hwanan sceal me

cup beon þæt ic mid lichomlicum eagum geseon ne mæg?'

Some cannot understand seeing spiritual light.

Þæm men mæg beon swiþe rape geondweard. Hwæt gelyfep

se lichoma butan þurh þa sawle? Gepencean þa men þæt hie

heora sylfra sawla geseon ne *magon; ac eal swa hwæt swa * p. 21.

se gesenelica lichama deþ oþþe wyrcep. eal þæt deþ seo

ungesynelice sawl þurh þone lichoman; & þonne seo sawl hie

The body only acts through the soul.

gedælep wiþone lichoman, hwyle bið he þonne buton swylce

stān, oþþe treow? Ne he hine nā ne onstyreþ, syþþan seo

ungesynelice sawl him of biþ; ac sona he molsnaþ, & wyrp

to þære ilcan eorþan þe he ær of geseceapen wæs, oþþæt Drihten

cymeþ on domes dæg, & hateþ þa eorþan eft agifan þæt heo ær

onfeng; & bið þonne undeaplic, þeah he ær deaplic wære þa

heo hine onfeng, & sceal þeah beon gelic his geearnungum.

Gehyran we nu, men þa leofestan, hwæt awriten is on Godes

bocum, þæt se mon se þe gód onginneþ & þonne ablinneþ, ne

biþ he Godes leóf on þæm nehstan dæge. Ac se þe gód

onginneþ, & on þon þurhwunaþ oþ ende his lifes, se bið hāl

it is needful for us to perceive the blindness of our pilgrimage ; we are in the foreign land of this world—we are exiles in this world, and so have been ever since the progenitor of the human race brake God's behests, and for that sin we have been sent into this banishment, and now we must seek here-after another kingdom, either in misery or in glory, as we may now choose to merit. If we will now believe on the Lord and know him, then do we sit by the way as the blind man did. That is to say, then, that we must believe on him and follow up that knowledge with good deeds. Then do we follow our Saviour as the blind man did after that he was able to see. Here is made known to us what the evangelist said—how the Lord spake to Peter when he asked that he might go and bury his father. The Saviour answered him and said, 'Thou shalt follow me, and let the dead bury their dead.' Herein he hath taught us that no man shall love or attend to his relatives if he should first hinder himself from the service of God. Let us also bear in mind that the Lord created the angels, the heaven, the earth, the sea, and all the creatures that are therein. He fills, and comprehends, and sustains all places, and is everywhere present. Nevertheless, he so humbled himself for our necessities, that he descended into the lowly womb of the ever pure virgin, and for our sakes he received that same nature which he previously had created. He would not, then, choose wealthy parents, but those who had little worldly riches, and had not even a lamb to offer for him, but there sufficed for him two young doves and a pair of turtle-doves ; and yet they (his parents) were descended from David's kin, the true royal line. Now we hear that the Lord disregarded this world's wealth, and again, after a time, he suffered many contumelies from the wicked Jews. They scourged him and bound him, and spat in his face, and with open hands struck him, and beat him with their fists, and then they wove a crown of thorns and set it on his head as a royal diadem, and then they hung him on the cross. All this he suffered for our sakes and for our salvation because he was desirous that we should receive that heavenly kingdom which the first persons forfeited through their avarice

geworden. Forþon *we habbaþ nedþearfe þæt we ongyton [^] p. 22.

þa blindnesse ure ælpeodignesse; we send on þisse worlde ælpeodignesse; we synd on þisse worlde ælpeodige, & swa ^{We want light to see the blindness of our banishment.}

wæron siþþon se æresta ealdor þisses menniscan cynnes Godes bebodu abrac; & forþon gylte we wæron on þysne wræc-siþ sende, & nu eft sceolon operne epel secan, swa wite, swa wuldor, swe we nu geearnian willaþ. Gif we willaþ nu on Drihten gelyfan, & hine ongytan, þonne beo we sittende be þæm wege, swa se blinda dyde. Þæt is þonne þæt we sceolon þone geleafan & þæt ondgit mid góðum dædum gefyllan, þonne beo we urum Hælende fylgende, swa se blinda wæs, syþþan he geséon mihte. Her us cyp þæt se godspellere sæde hu Drihten cwæp to Petre, þa he bæd þæt he moste fāran & his fæder *bebyrgean. Hælend him þa *ondswarede* & cwæp, 'þu scealt ^{* p. 23.}

fylgean me, & lætan þa deadan bergean heora deade.' On þon he us bysene onstealde þæt nænig mon ne sceal lufian ne ne geman his gesibbes. gif he hine ærost agælde Godes þeowdomes. Gefencean we eac þæt Drihten his englas ge- ^{All other things must be put aside by him who has devoted himself to God's service.}

sceop, & heofen & eorþan, sæ, & ealle þa gesceafta þe on þæm syndon; ealle stowa he gefylleþ & ymbfehþ & neopan underwreþeþ, & æghwar he biþ *ondweard*; hwæpere he hine to þon geeaðmedde for ure nedþearfe, þæt he astah on medmycelne innoð þære á clænan fæmnan, & he onfeng þa ilcan gecynde for urum lufon þe he ær gesceop, & þa nolde he him geceosan welige yldran, ac þa þe hæfdon lytle worldspeda, ne hie næfdan for him lamb to sylleenne, ah twegen culfran briddas him *genihtsumedan, & twegen turturan ge- ^{Christ shewed his humility by choosing poor parents. * p. 21.}

mæccan; & hwæpere hie wæron of Dauides cynnes strynde, þæs riht-cynecynnes. Nu we gehyrað þæt drihten forseah þone welan þisse worlde; & he eft æfter fæce æt þæm unlædum *Indeum* manig bysmor geprowade; hie hine swungon, & bundon, & spætledon on his onsyne, & mid bradre hand slogan, & mid heora fystum beotan; & þa wúndan beag of þornum & him setton on heafod for cynhelme; & hine þa on rode ahengon. Eal þis he þrowode for ure lufan & hælo; þy he wolde þæt we þæt heofenlice rice onfengon, þæt þa ærestan

^{He suffered affliction and death for our sakes.}

and presumption. What do we desire to bring forth on Doomsday of that which we have endured for our Lord, since he has suffered so much for our sakes? There are many men who say that they believe in God and love him, and yet will not cease from their unrighteous acquisitions and covetousness, but they are uplifted in their pride, and also are inflamed with bitter envy, and are also defiled with the unclean lust of the flesh. (Dearest) men, the men who follow these vices do not observe the Lord's behests nor follow his instructions; but they rather follow the devil's lore and his instigations; and he ever entices them to all wickedness and to the love of this world by his false-crafts (deceptions): and to him, then, who will not withstand him, the devil shall become terrible at his death, and shall lead him away into everlasting perdition. Let us be mindful, now, of our daily sins, which we have committed contrary to the will of God, so that we, with all our might, may atone for them with fasts, with prayers, with almsdeeds, and with true penitence. That is true penitence when a man confesses the sins he has committed and earnestly makes amendment. Let us weep now, and repeat and remember how the Lord said, 'Blessed are they that weep now, for they shall be afterwards comforted.' So we have now heard that we may with true penitence merit eternal bliss. Again he hath said, 'Woe to you who now laugh, for ye shall hereafter weep everlastingly.' That is the unspeakable vengeance and the eternal torment that is prepared there for the wicked. Better it were for him never to have been born. Therefore we must be mindful of God's behests and of our soul's need the while we may: and let us earnestly beseech our Lord to deliver us from the eternal death, and bring us into the joy of his glory where there is eternal bliss, and the everlasting kingdom; there no sorrow is found, nor sickness, nor pain, nor any sadness; there is no awe (fear), no strife, no wrath, nor any opposition; but there is joy and bliss, and fairness; and the home (abode) is filled with heavenly spirits, with angels, archangels, with patriarchs, and apostles, and with the innumerable host of holy martyrs who shall all dwell with our Lord for ever and ever. Amen.

men forworhtan þurh heora gifernesse & oferhygde. Hwæt wille we on domes dæg forþberan þæs we for urum drihtne arefnedon, nu he swa mycel for úre lufan geþrowode? Monige men syndon þe cwepað **þæt* hie on God gelyfon & hine lufian, & þonne hweþere nellap abliunnan from heora únrihtum gestreonum & gitsunga, ah hie beoð upahafene on oforhygde & eac beoþ onbærnde mid þære biteran æfeste, ge eac beoþ

* p. 25.
Some say they believe in God, but their work show they obey the devil.

besmitene mid þem unclænan firen-luste. Men þa men þe þyssum úncestum fylgað, ne healdað hie Drihtnes bebodu ne his bysenum ne fylgeað; ac hie swiþor fylgaþ deofles larum, & his sceonessum; symle he hie getyhþ to eallum uncystum, & to þære lufan þisse worlde mid his leas-cræftum. & se þe him þonne ne wile wipstondan, he him æt his ende grim geweorþeþ & hine gelædeþ on éce forwyrd. Gemunon we nu ure dæghwamlican synna þe we wið Godes willan geworht habbaþ, þæt we mid eallum mægene hie beton mid fæstenum, & mid gebedum, & mid ælmes-weorcum, & mid soþre *hreowe. Þæt * p. 26.

bið seo soþe hreow þæt mon þa geworhtan synna andette & georne bete. Wépan we nu, & cwépan & geþencan hu Drihten cwað, 'Eadige beoþ þa þe nu wepað, forþon þe hi beoþ eft afrefrede.' Hwæt we nu gehyraþ þæt we magon mid þære soðan hreowe éce blisse geearnian. & eft he cwæp, 'Wá eow þe nu hlihaþ, forþon ge eft wepað on ecnesse,' þæt is þæt únasecgenlice wræc & þæt ungeendode wite, þæt þon unlædon þær geteohhod biþ: him wære betere þæt he næfre geboren nære. Forþon we sceolan beón gemyndige Godes beboda,

True penitence consists in confession and amendment.

& ure sawle pearfe, þa hwile þe we motan, & biddan we georne urne Drihten þæt he us generige from þon ecan cwealme, & us gelæde on þone geféan his wuldres. Þær is ece blis & þæt ungeendode rice; nis þær ænig sár gemeted, ne adl, ne ece, ne nænig unrótnes; nis þær ege, ne geflit, ne yrre, ne nænig

May God bring us into his heavenly joys.

*wiperweardnes; ac þær is gefea, & blis, & fæ[ge]rnes, & se hām is gefylled mid heofonlicum gastum, mid englum & heahenglum, mid heahfæderum & apostolum, & mid þy únarimedan weorode haligra martyra þa calle motan wunian mid Drihtne in eallra worlða world. Amen.

* p. 27.

III.

THE FIRST SUNDAY IN LENT.

Dearest men, here saith Matthew the Evangelist, that the Saviour was led into the wilderness and that he was tempted by the devil ; and when that he had fasted forty days and forty nights he became hungry. The tempter then went to him, and said to him, ' If thou be God's son command that the stones become bread.' The Saviour then answered him and said to him, ' Man's life is not in bread alone, but of every word that proceedeth from the mouth of God.' Then the accursed spirit took him and led him into the holy city and set him upon the pinnacle (shelf) of the temple, and said unto him, ' If thou be the Son of God, cast thyself down from this height ; for it is written that thy angels shall have thee in hand lest thy foot should stumble.' The Saviour again answered and said, ' Tempt not thou the Lord thy God.' The devil then took him a third time, and led him up to a very high hill, and showed him all the kingdoms of the earth and the vain glory of this world, and said unto him, ' All these things will I give thee if thou wilt fall down to me and worship me.' The Saviour answered him and said, ' Get thee behind me Satan, for it is written, Worship the Lord thy God and serve him only.' Then the tempter left him, and his angels came to him and ministered unto him. Dearest men, it is certain that, as soon as the Lord went out of the bath of baptism, he fasted immediately ; and the holy fathers and teachers of God's people have instituted the time of this feast [i.e. Lent] before the passion of Christ [i.e. Passion Week], and they have plainly shown that the awful Doomsday shall come about the time that the Son of God suffered upon the rood-gallows (the cross). But we must bear in mind that our Lord after his baptism fasted and was also tempted. It is needful then for us to fast, because we are often tempted by the devil after our baptism. The Lord admonished us by his fasting and by all his works, that we should serve him and overcome the devil, and gain

III.

DOMINICA PRIMA IN QUADRA[GESIMA].

Men þa leofestan, her sagap Matheus se godspellere þætte Hælend¹ wære læded on westen, & þæt he wære costod¹ from deofle; & mid þy þe he fæste feowertig daga & feowertig nihta, þa hingrede hine. Se costigend þa eode to him, & him to cwæp, 'Gif þu sie Godes sunu, cwep þæt þa stanas to hlafum geweorþan.' Hælend² him þa ondswarode, & him to cwæp, 'Ne bið on hlafe anum mannes lif, ac of eallum þæm worde þe gap of Godes mûpe.' Þa genam hine se awyrgða gast & he hine lædde on þa halgan ceastre, & he hine asette ofer *þæs temples scylf, * p. 28. & him to cwæp, 'Gif þu sy Godes sunu, send þe nyper of þisse heanesse; forþon þe awriten is þæt þine englas þe on hondum habban, þe læs þín fót oþsorne.' Hælend him þa eft ondswarode & cwæp, 'Ne costa þu þinne Drihten God.' Þæt deofol hine þa genam þridðan siþe, and he hine lædde upon swiþe heá dune, & him æteowde eal eorþan rice & idel wuldor þisses mid-dangeardes, & him tocwæp, 'Þas ealle ic þe sylle, gif þu feallest to me & me weorþast.' Hælend him ondswerede & cwæp, 'Ga þu onbæcling, wiperwearda; forþon þe awriten is, Weorþa þinne Drihten God & him anum þu þeowa.' Hine þa forlét se costigend, and his englas him to-eodan & him þegneda. Men þa leofestan, cup is þætte hraþe Drihten, þæs þe he of þam fulwihtes bæpe eode, þa fæstte he sona, & þa gesetton halige fæderas & godes folces lareowas þa tid *þæs fæstenes foran to Cristes þrowunga, & hie sweotollice cyþdon þæt se egeslica domes dæg cymep on þa tid þe Godes sunu on rôde galgan þrowode. Ac þæt us is to gepencenne, þæt ure Drihten æfter þæm fulwihte fæstte, & eac wæs costad. Us is þonne nédþearf þæt we fæston; forþon þe we beoð oft costode from deofle æfter urum fulwihte. Drihten us manode mid his fæstenne, & mid eallum his dædum, þæt we sceolan him

¹ A later hand has inserted se.

The first temptation of our Lord.

² A later hand has written se between the lines.

The second temptation.

The third temptation.

Angels ministered to Jesus after Satan left him.

* p. 29.

Lent commemorates the Lord's fasting.

for ourselves eternal life. We must then bear it well in mind that the Almighty, who was in the likeness of God, co-eternal with God the Father, took upon himself the form of our weak nature. Think, too, that were there other animals to be saved and led to eternal life, he would have taken upon him their likeness. But he desired to take upon him our form, (and) so has he given us example of every thing that is good. Wherefore whatsoever good thing we do either in mercy, in humility, in the power of spiritual strength, in the performance of God's behests, or in the fervour of true love to God and man—all these good things come from the fountain of God's mercy and are derived from the might of the Holy Trinity. Lo! we have heard that the evangelist said that the Saviour was led into the wilderness and that he was tempted by the devil. We must believe that he came thither and was not compelled or constrained, but came willingly. And he came thither because he would fight with the accursed spirit. Right was it that he went into the wilderness, where Adam was previously undone. For three reasons the Saviour went into the wilderness—because he would invite the devil to fight with him and deliver Adam from his long banishment, and show to mankind that the accursed spirit contendeth with those whom he sees hastening to God. The temptation was of a threefold nature—First, the tempter said, 'Do as I bid you two, then shall ye two be as God.' Now likewise he tempted God's son through vainglory when he said, 'If thou be the Son of God cast thyself down.' Holy men then knew that he was the true Son of God, because the voice of God the Father was heard at his baptism, thus saying, 'This is my beloved Son, in whom I am well pleased.' Then is it certain that the accursed spirit began to expound God's books and forthwith lied; for it is not said concerning Christ that his foot should strike against a stone, but concerning holy men. For the angels are ever like a shield, a protection to holy men. The Saviour said unto him, 'Tempt not the Lord thy God.' It was not his place to tempt him; nevertheless he went on in his audacity and wished to try whether he would set himself free. He said, 'All these will I give thee

þeowian, & deofol oferswipan, & us ece lif begytan. Us is
 þonne mid mycelre gemynde to gepencenne þæt se Ælmihtiga,
 se þe wæs on Godes hiwe, God Fæder efn¹-ēce, onfeng þæt hiw
 ure tyddran gecynde. Gepencean we eac, gif oþer nyten wære
 to haligienne, & geteōd to þon ecan life,² þonne onfenge he
 heora hiwe, ac he wolde urum hiwe onfōn, swa he us ælces
 gōdes bysene onstealde. Forþon eal swa hwæt swa we to
 gōde doþ on mildheortnesse, oþþe on eadmodnesse, oþþe on
 elne gastliccs mægenes, oþþe on gefylnesse Godes beboda, oþþe
 on þæm welme þære soþan lufan Godes & manna—calle þās
 gōd cumað of þæm æ-sprenge Godes mildheortnesse, & beoð
 atogen of þæm mægene þære Halgan Þrynesse. Hwæt we
 gehyrdon þæt se godspellere cwæþ þæt se Hælend wære
 gelæded on westen, & þæt he wære costod from deofle. Us
 is to gelyfenne þæt he þyder cōme, næs no genēded, ne un-
 derpeoded, ac mid his wyllan; & forþon he þyder cōm
 þæt he wolde gecompian wip þone awerigdan gast. Rihtlic
 þæt wæs þæt he eode on westen þær ær Ádám forwearp. For
 þrim þingum Hælend³ eode on westen; forþon þe he wolde
 deofol gelapian to campe wip hine, & Ádám gefreolsian of þam
 langan wræce, & mannum gecyþan þæt se awyrgda gast æfestgaþ
 on þa þe he gesyhþ to Gode higian; mid þrim gemettum seo
 costung, *[þæt ane cwæþ, ‘Doð swa swa ic inc bebeode,⁴] þonne
 beo gyt swa swa God.’ Nu he þonne costode Godes Sunu þurh
 idel wuldor, & he cwæþ, ‘Gif þu sy Godes Sunu, send þe nyþer.’
 Halige men þonne ongeaton þæt he wæs soþ Godes Sunu; for-
 þon þe God Fæder stemn wæs gehyred æt his fulwihte, þus
 cweþende: ‘Þis is min se leōfa Sunu, on þæm me wel gelicode.’
 Þonne is cup þæt se awergda gast ongan Godes bēc trahþian,
 & þa sona leah; forþon þis næs gecweden he Cristo þæt his
 fōt æt stane oþ-spurne, ah be halgum monnum; forþon þe
 englas beoþ áá halgum mannum on fultume swa swa scýld.
 Hælend⁴ him tocwæþ, ‘Ne costa þu þinne Drihten God.’ Næs
 his gemet þæt he hine costode, eode swa þeah on þa freccenesse,
 & wolde gecunnian hweþer he hine gefreolsian wolde. He
 cwæþ, ‘þas calle *[ic þe sylle⁵], gif þu feallest to me, and me

¹ A late hand
has put e be-
tween f and n.

² M.S. life.
If there were
other crea-
tures to be
saved God
would have
taken their
likeness.

It was right
that Christ
should be
tempted in
the wilderness
where Adam
had previ-
ously been
ruined.

The Lord had
a threefold
temptation.

* p. 31.

³ The tops of
all these
words are
clipped off.

Satan falsely
interpreted
the Scrip-
tures.

⁴ Se is writ-
ten before
Hælend in
later hand.

* p. 32.

if thou wilt fall down to me and worship me.' Lo! truly he falleth who worshipping the devil. We must believe that our Lord might in one hour of the day see the delights of all this world, both in its gold and in its precious raiment. But the perverted spirit spake perverse words when (he said) he would give earthly kingdoms to the exalted and heavenly king—to him who shall prepare heavenly kingdoms for all believers. But that sinful creature would that Jesus should worship him—he who ascendeth to the throne of heaven's kingdom and whose footstool is this earthly kingdom—whom none from hence may behold, but there all saints praise and worship him in his exalted power. So must we worship him with words and serve him with deeds. He said, 'Get thee behind me, and bethink thee how great an evil befell thee for thy covetousness and pride, and for thy vain boasting, and therefore I shall not follow thee, for in these three (trials) thou art overcome.' This testimony (of Scripture) the Lord took in this wise. Well did David devise it when he would fight with Goliath, when he took five stones in his shepherd's bag, and yet with one he struck down the giant. So Christ overcame the devil with this testimony (of holy writ). We must bear in mind then to praise and love our Lord with all thanksgivings and extollings for these deeds thus performed by him, because, as he had decreed and ordained before all worlds, he would by means of his son's body deliver this world out of the devil's power. The same son was before all times begotten of God the Father—the Almighty of the Almighty, and the eternal of the eternal—wherefore his might shall be ever eternal and his kingdom shall never be impaired. So the prophet spake concerning him. A man shall be born of Judah and shall rule over all nations. And, therefore, of all the gifts that he has given to this world through his advent, there is no power greater or more useful to the frailty of mankind than his overcoming the accursed spirit and the cruel enemy of mankind. Wherefore now every man may overcome him; and he hath no might against us except against such a man as through inconstancy (weakness) of mind will not withstand him. Through Christ's victory all holy men, who serve him in righteousness and in holiness, were set free. So then shall sinners be subdued by

weorþast.' Eala soþlice se afealleþ se þe deofol weorþeþ. Hit is to gelyfenne þæt Drihten mihte on anre tide dæges geseon ealles þysses middangeardes wynsumnessa, ge on golde ge on deorwyrpum hræglum; ac se forhwyrfa gast spræc forhwyrfedlice wórd, þa he wolde þam hcan eininge & þam heofonlican eorþlicu ricu syllan, þam þe þa heofonlican ricu gearwaþ eallum geleaffullum. Ah þæt mánfulle wuht wolde þæt he hine weorþode se þe stigeþ ofer þa þrym-setl heofona rices, and his fôt-sceamul is þis eorþlice rice, þone nænig heonon ne sceawaþ, ac hine ealle halige þær herigaþ & weorþiaþ on his þære hean mihte. Swa we sceolan hine mid wordum weorþian, & him on dædum þeowian. He cwæþ, 'Gá þu onbæcling, & gemyne *þe sylfne hu mycel yfel þe gelamp for þinre gitsunga & oforhydo, & for þinum idlan gilpe; & forþon ic þe ne fylge, forþon on þyssum þrim þu eart oforswiped.' Þás cypnesse Drihten nam of þisse wisan. Wel geheowede Dauid þæt, þa he wolde wip Goliath gefeohtan, þa nam he fif stanas on his herdebelig, & þeah-hwepere mid anum he þone gigant ofwearp; swa Crist oferswipde þæt deofol mid þisse cypnesse. Us is þonne to geþencenne þæt we þas dæda þus gedone from Drihtne mid ealre þoncunga & mærsunga hine herian & lufian, þæt se þe wæs ár eallum worldum geteod & geendebyrd, wolde mid his Suna lichoman þysne middangeard alysan fram deofles anwalde. Se ilca Sunu wæs ár eallum tidum acenned fram God Fæder, se Ælmihtiga from þon Ælmihtigan, & se Eca from þan Ecan. Forþon his miht bið á éce, his rice ne bið gewemmed. Swa se witga be þam cwæþ, '*Man bið acenned of Iudan, and he wealdeþ eallum þeodum:' & forþon ealra þara gifa þe he middangearde forgeaf þurh his tocyme, nis nænig mare mægen, ne þisse menniscan tydernesse nyttre, þonne he þone awyrgdan gast oferswipe, & þone wælhreowan feond þisse menniscan gecynd; forðon hine mæg nu ælc mon oforswipan, & he nænige mchte wið us nafap, buton hwylc man þurh ða unánrædnesse his módes him wipstandan nelle. Þurh Cristes sige ealle halige wæron gefreolsode, þa þe him þeowiaþ on rihtwísnesse & on halignesse; swa þonne beoþ þa

He truly falls
 who worships
 the devil.

Christ van-
 quished Satan
 with the word
 of God.
 * p. 33.

Christ having
 overcome
 Satan is a
 proof that
 mankind shall
 be able to
 overcome
 him.

* p. 34.

the chief of them (the devil) even as he was subdued (by Christ). Lo ! we have heard that the evangelist said that the Saviour was led by the devil into the holy city and also unto the lofty mountain. To believers this then appears very dreadful to hear, but if we consider the humble deeds that he wrought, then that will not appear marvellous to us. It is certain that the accursed spirit is the head (source) of all unrighteous deeds, and also unrighteous men are, as it were, the devils limbs (members), therefore it is not marvellous that the high king and the eternal lord permitted himself to be led unto the high hill, for he permitted himself by the devil's limbs and by evil men to be hanged on the rood (cross). It is not to be wondered at, though he were tempted since he came, that he should be put to death. Wherefore he with his temptation hath overcome our temptation, and our death by his death. The Lord became incarnate in the womb of the ever pure virgin, and without sin he came into the world, and all his life he lived without sin, though he permitted himself to be tempted. But we must consider that the Lord in his temptation did not desire to manifest his great power—he who might, if he wished, at once have caused the tempter to sink into hell's abyss—but with the word of divine writ he overcame him. By his patience he hath set us an example, that as often as we suffer any thing grievous at the hands of evil men, then must we be the more aroused and instigated to divine love, and be more eager to observe God's behests than to avenge our wrongs. We must also remember how great is God's long-suffering and how great is our impatience, and if any one offend us, then are we soon angry and desire, if we can, to take revenge, and [if we are unable] we nevertheless threaten to do so. O how patiently our Lord bore the temptation of the devil—he would not reply to him otherwise than with meekness—he who might have at once punished him in hell. But he would that his praise (renown) should wax the more exalted, therefore he overcame him by patience rather than by destroying him at once. But in him was manifested that he was of two natures in one person—he was true man, therefore the devil dared to tempt him, he was also true God, for angels ministered unto him. We may perceive in him our frail nature, (for) if the devil had not seen him in our nature he would not have tempted him.

synfullan genyþerade mid heora ordfruman, swa he genyþerad wearp. Hwæt we gehyrdon þæt se godspellere cwæp þæt Hælend wære læded from deofle on þa halgan ceastre, & eac on þone *hean munt. Þonne þincþ þis geleaffullum mannum swiþe andrysnlicu wīse to gehyrenne; ac gif we asmeagaþ þa eadmodlican dæda þa þe he worhte, þonne ne þincþ us þæt nān wundor. Cup is þæt se awyrgda gāst is heafod ealra unrihtwisra dæda, swylce únrihtwise syndon deofles leomo; forþon nis þæt nān wundor þeah se hea Cyning & se éca Drihten hine sylfne let lædon on þa heān dūne, se hine sylfne forlēt from deofles leomum, & from yflum mannum beon on rōde ahangenne. Nis þæt to wundrigenne þeah þe he wære costod, se to þon cōm þæt hē acweald beon wolde; forþon he mid his costunge ure costunge oforswipde. & mid his deape urne deap. Drihten wæs gelichomod on hrife þære á clænan fæmnan, * & buton synnum he * p. 36. cwom on middangeard, & eal his līf he lifde buton synnum, þeah þe he hine lete costian. Ac us is to smeagenne þæt Drihten on þære costunge nolde his þa myclan miht gecypan, se þe mihte þone costigend instepes on helle grund besencean gif he wolde. Ac mid þon worde þæs godecundan gewrites he hine oforswipde. Mid his geþylde he us bysene onstealde, þæt swa oft swa we oht úneap̃es þrowian æt yflum monnum, þonne sceolan we swyþor beón awehte & onbryrde to godecundre lare, & beón geornran þæt we Godes bebodu healdan, þonne we urne teonan gewrecan. Us is eac to gepencenne hu mycel Godes geþyld is, & hu mycel ure ungeþyld is; & gif us hwa abylgþ, þonne beo we sona yrrē, & willaþ þæt gewrecan gif we magon, þeah we beotiaþ tō. Eala hwæt Drihten deofles costunga geþyldelice abær. Nolde he him na andswerian buton mid monþwærnesse, se þe nihte hine sona on helle gewitnian; ac he wolde * þæt his lof þe healicor weoxe, * p. 37. [þe he hine mid ge¹þylde oferswipde, swiþor þonne he hine sona adwæsete. Ac on þām wæs gecyþed þæt he wæs on anum hāde twegra gecynda; he wæs soþ man, þy hine dorste deofol costian, swylce he wæs soþ God, þe² him englas þegnedon. We magon ongytan on þām ure tydran gecynd, gif þæt deofol hine ne gesawe on ure gecynde, ne costode he hine. Weorþian

We are not to wonder that Christ was tempted by the devil; for he let had men, the devil's limbs, crucify him.
* p. 36.

He did not desire to manifest his great power, but overcame the devil with God's word.

Christ's forbearance should teach us to be patient and forgiving.

¹ Clipped off in binding.

² In MS. y is written in pale ink above the e.

Let us worship the Lord's divinity, for if he were not true God above all creatures, angels would not have ministered unto him. In this example is manifested that angels minister to all believers when they have overcome the devil. Lo! we have heard that the fast of this forty days began immediately after he rose from his baptism, and then he at once went into the desert; and therefore the elders of the church have instituted that fast before his passion and also before the coming of the awful doomsday. Right is it that all believers should this forty days live in abstinence, and we should also recollect that we must observe the ten commandments and the lore (teachings) of the four evangelists, forasmuch as our body was created of the four elements—of earth, of fire, of water, and of air, so also we sin through four things—through thoughts, words, works, and through will: also there are four times in the year in which we often sin. Then must we again in that abstinence and in these forty nights purify ourselves. Lo! we have now heard that, as commandment was given of old to God's people, we, during this quadragesimal or Lenten period, should give the tenth part of our worldly wealth which we have, so also we must live the tenth part of our days in abstinence. We know well that in the year there are three hundred and sixty-five days: if we then in the six weeks omit the six Sundays of the fast, then there remain no more than six and thirty of the fast-days, and if we live perfectly before God during those days, then do we give for God the tenth part of our days. And let us remember that all this year we have lived carnally minded. Now is there great need that we should give for God the tenth part, and live in abstinence and cleanse us of our sins and earn for ourselves eternal life. The days of this forty nights betoken the present world, and the Easter days denote the eternal blessedness: and the more we now live during those days in abstinence, and the more we are in adverse circumstances in this world, the greater bliss may we have during the Easter days, and so we shall the while we live here in this world. Let us perform for our Lord true repentance and amendment, so that we thereby

we forþon Drihtnes godeundnesse, gif he nære soþ God ofer ealle gesceafta, na him englas ne þegnodon. On þisse bysene is gecyþed *þæt eallum geleaffullum mannum englas þegniap*, þonne hi habbaþ deofol oferswiped. Hwæt we gehyrdon *þæt þæt fasten* The Lord's fast followed his baptism. þyses feowertiges daga ongunnen wæs instepes þæs þe he of þæm fulwihhte astag, & þa eode sona on *þæt westen*; & þa gesetton cyricena aldoras *þæt fasten* foran to his þrowunga, & eac fōran to þon tōcyme þæs egeslican domes dægcs. Riht *þæt is þæt* ealle geleaffulle men þis feowertig daga on for*-hæfdnesse Believers must practise abstinence in Lent. lifgean, & eac us is to gepencenne *þæt we sceolan þa ten bebodu* * p. 38. healdan, & þa lara þara feower godspellera; forðon þe ure lichoma wæs gesceapen of feower gesceaftum, of eorþan, & of fyre, & of wætere, & of lyfte; swa we eac agyltaþ þurh feower þing, þurh geþoht, & þurh word, & þurh weorc, & þurh willan; We sin fourfoldly four times a year. swylce eac feower tida syndan on þæm geare, on þæm we oft agyltað; þonne sculon we eft on þære forhæfdnesse & on þyssum feowertigum nihta *þæt* geclēnsian. Hwæt we gehyrdon nu *þæt we sceolan under þæm feowerteoþan*¹ gerime, swa swa ¹ ? feowertig-oþan. geara beboden wæs Godes folce, syllan þone teoþan dæl ure worldspeda þe we habban, & we sceolan ure daga þone teoþan dæl on forhæfdnesse lifgean. Geare we witon *þæt on þæm* geare bið preo hund daga & fif & syxtig daga; gif we þonne on þæm syx wucan forlætaþ þa syx Sunnandagas þæs fæstennes, þonne ne bið þara fæstendaga na mā þonne syx & þritig; & gif we þa dagas fulfremedlice for Gode *lifgeaþ, þonne hæbbe we ure daga þone teoþan dæl for Gode gedōn. & gepencean we *þæt we ealne þysne gear lifdon mid ures lichoman willan.* Nu is þearf mycel *þæt we þone teoþan dæl for Gode gedōn, & on* forhæfdnesse lifian, & ure synna clēnsian, & ūs ece lif gecearnian. Þas dagas þyses feowertiges nihta tacnaþ þās *ondweardan* Lenten time is a figure of the world, just as Easter denotes the bliss of heaven. weorlð, & þa Easterlican dagas tacniap þa ecean eadignesne; & swa we nu on maran forhæfdnesse lifiaþ þās dagas, & on andrysum þingum beoþ on þysse worlde, swa magon we þe maran blisse habban þa Easterdagas, & swa we sceolan þa hwile þe we lifgaþ her on worlde. Dōn we urum Drihtne soþe ² Gedon is written after hote above the line in pale ink. breowe & bōte,² *þæt we þurh þæt* gegearnian ura synna forlæt-

earn remission of our sins, and eternal life after this world, in eternal blessedness. Let us earnestly consider that we should keep ourselves at this and every time from deadly sins, for each man who dieth in these shall be doomed to everlasting torment. Then must we now, at this time because of our daily sins diligently cleanse ourselves with fasts and with holy vigils and with alms ; so must we also fill our hearts with the sweetness of the divine behests that there may not be found in us any place devoid of spiritual power, where-in wicked vices may dwell. We cannot be without venial sins, but we must at this time, these few days, live in abstinence and cleanse our body and heart from evil thoughts as much as we are able, because the bliss and the excess of the body leadeth man to sin, and abstinence cleanseth him and leadeth him to forgiveness. Let no man believe that this fast sufficeth him for eternal salvation, except he add thereto other good deeds ; and he who desires to present his abstinence (fasting) as an acceptable offering to the Lord, must perfect it with alms and with works of mercy. Concerning that Isaiah the prophet hath said, 'Break (share) thy loaf with the needy, and as soon as thou seest a naked beggar, clothe him, and disregard never thy kind.' Lo ! we have heard that fasting is very pleasing to God, if the man raise his hands to almsdeeds. The merciful Lord our Creator receiveth very joyfully all the good deeds which any man doth to his neighbour from a pious and merciful heart. And whatever man may fast with good will and deprive his body of next day's meat that he may cheerfully fill the poor man's body, and comfort his neighbour with that by which he has distressed himself, then is that fasting pure and holy. Concerning that Joel the prophet said, 'Hallow your fast and bring a small offering to the Lord,' that is our bodily abstinence and almsdeed, which rejoiceth the poor. All men however cannot do this, but those must do so to whom God hath given [the goods of] this world, and therefore he giveth them wealth so that they shall succour

nesse, & ece lif æfter þisse worlde on þære ecan eadignesse.
 Gefencean we geornlice þæt we us healdan on þas tid, & on
 ælee, wiþ þa heafodlican leahtras; forþon æghwyle þara manna
 þe his lif geendap on þyssum, þonne bið he geteod to þæm ecan
 witum. Þonne sceolon we nu for þon dæg*hwamlicum synnum We must
purify our-
selves by
fasts, vigils
and alms.
* p. 40.
 on þas tid georne clænsian, mid fæstenne, & mid halgum
 wæccum, & mid ælmessum; swa we sceolon eac ure heortan
 gefyllan mid þære swetnesse godcundra beboda. þæt on us ne sy
 gemeted uenigu stow æmetig gastliera mægena, þæt þær mæge
 yfelu uncyst on eardian. Ne magon we buton þæm medmyelum
 synnum beon, ah we sceolan on þas tid þas feawan dagas on
 forhæfdnesse lifgean, urne lichoman & ure heortan clænsian
 from yflum gepohtum þæs þe we magon; forðon seo blis &
 seo oferfyll þæs lichoman getyhþ þone mon to synnum, &
 seo forhæfdnes hine geclænsap & gelædeþ to forgifnesse. Ne
 gelyfe þæs nænig mon þæt him ne genihtsumige þæt fæsten Fasts to be
welcome to
God must be
perfected by
alms.
 to ecere hælo, buton he mid oþrum góðum hit geéce; & se
 þe wille Drihtne bringan gecweme lác fæsten, þonne sceal he
 þæt mid ælmessan & mid mildheortum weorcum fullian; be
 þæm Esaias se witga cwæþ, 'Brec þinne *hlaf þearfendum * p. 41.
 mannum, & sona swa þu geseo nacodne wædlan, þonne gegyre
 þu hine, & ne forseoh þu næfre þine gecynd.' Hwæt we
 gehyrdon þæt Gode bið þæt fæsten swyþe gecweme, gif se Self-sacrifice
in addition to
fasting is very
acceptable to
God.
 mon ahéþ his handa to ælmesdædum. Se mildheorta Drihten,
 ure Scyppend, onfehþ swiþe lustfullice eallum þæm góðum þe
 ænig man gedéþ his þæm nehstan, of árfæstre heortan &
 mildre; & swa h[w]yle man swa mid góðum willan fæstan
 mæge, & opres dæges metes his lichoman ofteón, þæt he
 þonne bliþe þæs earman lichoman gefylle, & his þone nehstan
 afrefrige, on þon þe he hine sylfne geswence, þonne biþ
 þæt clæne fæsten & halig. Be þæm Iohel se witga cwæþ, Joel says,
consecrate
fasting by
alms deeds.
 'Halgiap eower fæsten, & medeme lác bringap Drihtne,' þæt
 is, ures lichoman forhæfdnes & ælmes-dæda, seo þone earman
 geblissap. Ne magon þis þeah ealle men dón; *ac hit * p. 42.
 sceolan don þa þe God þas world to forlæten hæþ; & for-
 þon þe he him world-speda syleþ. þæt hi þæs earman helpan

the poor. Then must we bear in mind at this holy time, when we cleanse our bodies with fastings and with prayers, that we also cleanse our minds from evil words; and ever, with joyful spirit, let us keep God's behests. Then shall he bring us into eternal life, where hereafter we may see all the saints and the fair countenance of our Creator, where he liveth and ruleth without end everlastingly. Amen.

IV.

THE THIRD SUNDAY IN LENT.

Hear now, dearest men, what the excellent teacher (St. Paul) hath said concerning men's tithes. He said 'the time is nigh at hand that we should gather together our substance and our gains.' Let us, then, earnestly give thanks to the Lord who hath given us these fruits, and let us be mindful of what Christ himself has commanded us in the gospel. He hath said that we should, every twelvemonth, give (to God) the tithe of our increase. Lo! our Lord so humbled himself as to give us all the fruits which the earth produces. Though he distributes them variously to men, nevertheless he has bidden us to distribute every twelvemonth, for his sake, the tenth part of our fruits and of our cattle. He did not enjoin that because he had any need thereof, but because he would manifest to us his mercy both in heaven and on earth. It is very needful for us, then, to be obedient to him, so that we may enjoy the beauty of his glory. Thus the Lord himself spake by the prophet, saying, 'Bring your tithes into my barn.' What barn meant he but the kingdom of heaven? And he also said, 'So do, that there may be meat prepared for you in my house.' What else meant he but that we should fill the belly of the needy with our riches? Then shall we never hunger in eternity; but he will open for us the fountains of heaven, and he

sceolan. Þonne is nu to geþencenne on þas halgan tid, nu we urne lichoman clænsiaþ mid fæstenum & mid gebedum, *þæt* Our minds must we purify from evil words. we eac ure mōd geclænsian from yfelum wordum; & symle blipe mode Godes beboda utan we behealdan, þonne gelædeþ he us on *þæt* éce lif, þær we seopþan ealle halige sceawian motan, & þa fægeran onsyne ures Scyppendes, þær he leofaþ & rixaþ abuton ende on ecnesse. Amen.

IV.

*DOMINICA TERTIA IN QUADRAGESIMA.

* p. 43.

G^eheraþ¹ nu, men þa leofestan, hwæt se æpela larcow sægde be manna teopungceape; he cwæp, ‘Nu nealæceþ *þæt* we sceolan ure æhta & ure wæstmas gesamnian, dōn we þonne geornlice Drihtne þancas þe us þa wæstmas sealde;’ & sȳn we gemyndige þæs þe us Crist sylfa behead on þyssum godspelle; he cwæp *þæt* we symle emb twelf monaþ ageafon þone teoþan dæl þæs þe we on ceape habban. Hwæt ure Drihten hine gemedemode, *þæt* he us sealde ealle þa wæstmas þe eorpe forþ-bringeþ; þeah he hie mannum missenlice dæle, hwæpere he behead *þæt* we symle emb twelf monaþ gedælan for his noman þone teoþan dæl on urum wæstmum, & on cwicum ceape. Ne Christ has commanded us to give to God tithes of our riches. bæd he nō þæs forþon þe him þæs ænig þea[r]f wære, ac forþon he wolde ægþær ge ofer heofenum, ge ofer corþan, us his miltse gecyþon. He has no need of our tithes, but he has mercifully enjoined them. Us is þonne mycel nēdþearf *þæt* we gebugon to him, & *þæt* we motan brucan *his wuldres fægernesse. * p. 44. Swa Drihten sylfa wæs sprecende purh witgan, he cwæp, ‘Bringaþ ge on min beren cowerne teoþan sceat.’ Hwylc By the prophet he said, beren mænde he þonne elles buton heofona rice? & he swa ‘Bring your tithes into my barn,’ i.e. into the kingdom of heaven, cwæp, ‘Gedōþ *þæt* eow sy mete gearo on minum hūse.’ Hwæt mænde he þonne elles, buton *þæt* we gefyllon þæs pearfan wāmbe mid urum gōdum? Þonne ne hingreþ us næfre on ecnesse, ac he us outyneþ heofenes þeōtan, & he us syleþ his

¹ The coloured G was never put in; but some ignorant person has made a large M instead.

will give us the abundance of his fruits; and by all these things think, O foolish man, what evils has the Lord ever enjoined that his lore were not worthy of one's obeying it! Then it is said in these books that the Lord himself hath declared that mankind should not neglect to give their first-fruits for God, and now if we do not that, then we commit a great sin thereby. And yet it is worse for us to give tithes of our goods if we desire to give the worst to God. The eminent teacher (St. Paul) hath said, 'Worship your Lord God with meet things, and offer to him the fruits of soothfastness (sincerity). Then shall the Lord fill your barn with plenty.' Ye need not think that you are giving that without return (gratuitously) which ye give under the Lord's security, though ye receive not at once the recompence. It may be, however, that many a man will consider what reward he shall receive from the Lord, or how God will afterwards requite him for what he previously gave to the poor for his sake. 'If ye then believe,' said the Lord, 'that what ye give here, in my name, shall turn out to your advantage, then shall it be given advantageously to you, and it shall bring forth for your souls a hundredfold reward.' But if ye doubt concerning the alms ye give for God's sake, and fear that ye will receive insufficient reward, then shall you wholly lose the alms which ye now give for God's sake, and they (alms) shall not become of any benefit to you. In this gospel it saith that our tithes are the tribute of poor men. Give, now, the tenth part of all your acquisitions to poor men, and to God's church, to the poorest of God's servants, who, with divine songs to honour the church, because the church must feed those who dwell therein. Behold, now, how joyful the poor are when any one comforts them with food and clothing. Much more joyful shall be the soul of that man when for her he distributes his alms. For on account of his alms, and his fasting, she shall live everlastingly. (But) he who liveth without alms and fasting shall perish in hell, and he shall never have rest. St. Paul hath also said that God commanded all those who forsake their church and neglect to hear the songs of God, to pine at the door of heaven's kingdom. Because no man need have any

wæstma genihtsumnesse. & be þissum þingum eallum gebene,
 þu dysega mon, hwæt yfela bebead Drihten æfre, *þæt* his lār God's lore in enjoining only what is good is worthy of imitation.
 nære wyrpe *þæt* hi mon gehyrde? Þonne sægþ on þissum
 bocum *þæt* Drihten sylf cwæde *þæt* þis mennisce eyn ne sceolde
 agimeleasian *þæt* hie sealdon heora wæstma fruman for Gode.
 & gif we *þæt* nu ne dōþ, þonne wyrce we us myccele synne on It is very wicked to give the worst part of our goods to God.
 þon. & us is gēt wyrse *þæt* we urne ceap teoþian, gif we
 *willað syllan ure *þæt* wyrste Gode. Cwæþ se æpela lareow,
 · Weorþiaþ ge eowerne Drihten God mid gedafenlicum þingum, p. 45.
 & on-secggap ge him mid soþfæstnesse wæstmum, þonne
 gefylleþ Drihten eower beren mid genihtsumnesse.' Ne þurfon
 ge wenan *þæt* ge *þæt* orceape sellon, *þæt* ge under Drihtnes
 borh syllap. þeh ge sona instæpes þære mede ne ne onfōn. Hit
 is þeh wén *þæt* feala manna þence hwyleum edleane he onfó æt
 Drihtne, opþe hu God him *þæt* eft forgyldan wille, *þæt* he ær
 for his noman sealde þæm earman. 'Gif ge þonne gelyfaþ,' We must believe that what we give to God will be abundantly restored to us.
 cwæþ Drihten, '*þæt* eow *þæt* to gōde gelimpe *þæt* ge her on
 minum naman syllap, þonne biþ hit eow nyt geseald, & hit
 ariseþ eowrum saulum to hundteontig-fealdre mede;' gif ge
 þonne tweogap be þæm ælmessum þe ge for Godes noman
 syllap. & ge eow ondrædaþ *þæt* ge onfōn to lytlum leanum,
 þonne forleosap ge þa ælnessan þe ge nu for Gode syllap, & hie
 eow to nænigre *ære ne belimpeþ. On þissum godspelle sægþ * p. 46.
þæt ure teoþan sceattas sýn earmra manna gafol. Agifaþ nu
 teoþan dæl ealles þæs ceapes þe ge habban earmum mannum,
 & to Godes cyrican, þæm earmestan Godes þeowum þe þa cyrican
 mid godcundum dreamum weorþiað; forþon seo cyrice sceal
 fedan þa þe æt hire earliap. Geseoþ nu hu bliþe þa earman
 beoþ, þonne hi mon mid mete & mid hrægle reteþ; myccele
 bliþre bið seo sawl þæs mannes, þonne hire man þa ælnessan
 fore dæleþ; forþon be þære ælnessan & be þæm fæstenne heo
 lifian sceal abuton ende. Se þe buton ælnessan & fæstenne
 leofað, se bið on helle cwelmed, & he næfre ræste nafap. Swa
Sanctus Paulus cwæþ *þatte* God hēte calle þa aswæman æt
 heofona rices dura, þa þe heora cyrican forlætaþ, & forhyccgaþ
 þa Godes dreamas to geherenne. Forþon ne þearf þæs nanne

Alms and fastings profit the soul and will merit everlasting life.

doubt of this, that the forsaken church will not take care for those that live in her neighbourhood, therefore, my dearest brethren, give your tithes to her, and for God's sake distribute them to those who observe their orders with purity of life, and will rightly be diligent about the praise of God. So the excellent teacher has commanded us rightly to observe God's law and to support firmly God's Church—both the laity and the clergy. The mass-priests, who are the teachers of God's churches, shall rightly teach their confessionals, and give instruction according as our fathers have previously determined. Let no priest, neither for fear of a rich man, nor for reward, nor for any man's favour (love), be afraid of always deciding rightly if he desire to escape God's judgments. And he must not be too desirous of dead men's wealth, nor be too little thankful for their alms because they think that he can absolve their sins. And the teachers must humbly teach and instruct sinful men, so that they may know how to confess their sins aright—because they (sins) are so very various, and some so very impure, that a man will avoid ever telling them except the priest ask him concerning them. 'Oh!' said St. Paul, 'that is accounted the devil's treasure for a man to hide his sins from his confessor,' because to our adversary (the devil) a man's sins are more acceptable than all earthly treasure. The priest that is very tardy in driving out the devil from a man, and in speedily ridding the soul with oil and water from the adversary, shall be assigned to the fiery river and the iron hook. For St. Paul said that he saw not far from the side of the priest, of whom we have said above that he was drawn by the iron hook into the pitchy river, another old man, whom four accursed angels led, with great cruelty, and sank him into the fiery water up to his knees; and they had bound him with fiery chains, so that he could not say, 'God have mercy upon me!' Then said the eminent teacher to the angel that led him, 'Who is this old man?' The angel replied, 'He is a bishop who did more evil than good. Before the world he had a great name, and disregarded it all, and his Creator, who had given him that name.' Then said St. Paul, that (since) the bishop had not shown mercy to widows, nor to

man tweogean, *þæt* seo forlætene cyrice ne hyegge *ymb þa þe * p. 47.
on hire neawiste lifgeap. Forþon, broþor mine þa leofestan,
syllaþ ge cowera teoþan secattas þyder; & þær Gode dælaþ þam
þe heora hadas mid clannesse healdan, & Godes lof mid rihte
begin willaþ; swa se æpela lareow bebeað *þæt* man Godes æwe
mid rihte heolde, & Godes cyricean fæste tremede, ge læwede men,
ge gehadode. Ða mæsse-preostas þe Godes cyricena lareowas
beoþ, þa sceolan heora scrift-bée mid rihte tæcan & læran, swa
swa hie ure fæderas ær demdon. Ne wandige nā se mæsse-
preost no for rices mannes ege, ne for fēo, ne for nanes mannes
lufon, *þæt* he him synle rihte deme, gif he wille sylf Godes
domas gedēgan; ne sceal he eac beon to georn deadra manna
feos, ne to lýt þancian heora ælnessan, forþon þe hie wenap
þæt he heora senna alysan mæge. & þa lareowas sceolan
synfullum mannum eadmodlice tæcan & læran, *þæt* hie heora
synna cunnon onrihtlice geandettan; *forþon þe hie beoþ toþon * p. 48.
mislice, & sume swiþe unsyferlice, *þæt* se man wāndaþ *þæt* he
hi æfre asegge, buton se mæsse-preost hie æt him geacsige.
‘Eala,’ cwæþ *Sanctus* Paulus, ‘*þæt* biþ deoffles goldhord, *þæt*
mon his synna dyrne his scrifte;’ forþon þam wiperweardan
beoþ þæs mannes synna gecwemran þonne¹ eal eorþlic gold-
hord. Se mæsse-preost se þe bið to læt *þæt* he *þæt* deofol of
men adriþe, & þa sawle rapost mid ele & mid wætere æt þon
wiperweardan ahredde, þonne bið he geteald to þære fyrenan
eā, & to þam isenān hōce. Þonne sægde *Sanctus* Pauwlus *þæt*
he gesawe naht feor from þæs mæsse-preostes sidan, þe we ær
būfan emb spræcon, *þæt* he wære getogen mid þon isnan hōce
on þære picenan eā, oþerne ealdne man; & þone læddon feower
awyrge englas mid mycelre reþnesse, & hine besencton on þa
fyrenan eā æt * his cneowa; & hie hine hæfdon gepreatodne mid * p. 49.
fyrenum racentum *þæt* he ne moste gecwepan, ‘Miltsa me, God.’
Ða cwæþ se æpela lareow to þam engle þe hine lædde, ‘Hwæt
is þes ealda man?’ Se engel him to cwæþ, ‘Hit is ān biscop
se dyde mare yfel þonne gōd; he onfeng for worlde mycelne
noman, & *þæt* eal forheold, & his Scyppend þe him þone
noman forgeaf.’ Þonne sægde *Sanctus* Paulus *þæt* se biscop

Distribute
alms to those
who have
kept their
vows of reli-
gion.

The clergy
ought to teach
the laity the
duty of con-
fession.

Many men
try to avoid
confession.

¹ MS. þonne.

The devil is
greatly
pleased when
a man hides
his sins from
the priest.

St. Paul saw
a bishop in
hell who had
disregarded
the duties of
his office.

orphans, nor to any of God's poor, he was requited according to his own deeds. And we are told in these books, that to those bishops who are here in the world, there shall befall a fate very similar to the bishop's whom St. Paul saw in the fiery hell, if they will not observe God's law as Holy Scripture biddeth them. The bishop must, if he will obtain God's mercy and forgiveness of his sins, compel the priests with love or with fear, rightly to observe God's law, and (also) the community over whom they are [set], and the laity over whom they ought to be rulers; and that they do not suffer them to lead a wicked life, but that they themselves set a good example to the people. For the good teacher hath said that, when the priest or the bishop was led into eternal perdition, they could not be of any service, neither for themselves nor for the flock, which they previously should have kept for God. Whom does God remind of tribute more than the bishop? because the bishop is God's vassal, and he is equally holy with his apostles, and equal in rank with his prophets, if he permit not God's people to lead a wicked life. So St. Paul hath said that Christ himself bade Moses to say to other teachers, that if they could not by love convert Christian people to observe rightly God's law, that many evil men should pay the penalty with their lives, and then the other folk would turn to God's true service. As the eminent teacher has said, the king and the bishop ought to be shepherds of Christian people, and turn them from all unrighteousness. And if he then shall be unable to turn them to what is right so that they should cease from their iniquities, then shall each man atone for his iniquities according to the measure of his guilt. The bishop and the priest, if they will rightly serve God, must minister daily to God's people, or at least once a week sing mass for all Christian people who have ever been born, from the beginning of this world. And it is God's will that they should intercede for them. Then shall they receive from God greater reward than they may do by any other gifts—for very dear to God are his people. And those that are in heaven shall intercede for those who are engaged in this song. And they shall be in the prayers of all earthly folk, who

nære miltsiende wydewum, ne steopeildum, ne nānum Godes
 þearfan; þa wæs him forgolden æfter his agenum gewyrhtum.
 & her sægþ on þyssum bocum, þæt þæm biscopum þe her on
 worlde syndon, swyþe gelice gegange þæm biscope þe Paulus on
 þære fyrenan helle geseah, gif hi nellap healdan Godes æwe,
 swa swa him haligu gewreotu bebedap. Se biscop sceal, þe The bishop
must compel
the priests to
fulfil their
duties to-
wards the
laity.
 wile onfōn Godes mildheortnesse & his synna forgifnesse,
 þrafian þa mæsse-preostas, mid lufe ge mid lape, þæt hie
 healdan Godes æwe on riht, & þone hired þe hie ofor beoþ, &
 þa læwedan men þe hie aldormen ofer beon sceolan, þæt hie
 þæm *ne gefafian þæt hie heora lif on wōh lifgean, þæt hie ou * p. 50
 him sylfum onstellan gode bysene þæm folce; forþon se goda
 lareow sægde, þonne se mæsse-preost oppe se biscop wære
 gelæded on éce forwyrd; þæt hi þonne ne mihtan nawper ne
 him sylfum, ne þære heorde þe hi ær Gode healdan sceoldan,
 nænige gode beon. Hwane manap God maran gafoles þonne
 þone biscop? forþon þe se biscop biþ Godes gingra, & he biþ
 efenhalig his apostolum, & efnhlete his witgum, gif he ne
 gefafap þæt Godes folc heora lif on wōh lybban. Swa *Sanctus*
 Paulus sægde, þæt Crist sylfa bebude Moysé þæt he oprum
 lareowum sægde, gif hi þæt Cristene folc mid lufan ne melton
 gecyrron þæt hi Godes æwe on riht geheoldan, þæt hit þonne
 manige yfele men mid heora feore gebohtan, þonne gecyrde þæt
 oper folc on Godes þone soþan þeowdom. Swa se æþela lareow
 sægde, þæt se cyning & se biscop sceoldan beōn Cristenra folca The king and
the bishop are
shepherds of
Christian
folk.
 hyrdas, & hi from eallum *unrihtwisum ahweorfan; & gif mon
 þonne ne mihte hi to rihte gecyrron, þæt hi heora wōh-dæda ge-
 swican woldan, þonne sceal æghwylc man hétan his wōh-dæda be
 his gyltes andefne. Se biscop & se mæsse preost gif hi mid rihte
 willap Gode þeowian, þonne sceolan hi þegnian dæghwamlice
 Godes folce, oppe huru embe seofon niht mæssan gesingan for
 eal cristen folc, þe æfre from frympe middangeardes acenned
 wæs, & Godes willa sy þæt hi foreþingian motan. Þonne onfop
 hi from Gode maran mēde þonne hi from ænigum oprum lacum
 dōn; forþon þe Gode is his folc swyþe léof; & þa þe on
 heofenum syndon, hi þingiap for þa þe þyssum sange fylgeap,
 & hi beoþ on ealra eorþlicra gebed-rædenne þe Cristene wæron, If the clergy
do their duty
they will
secure the
prayers of all
God's people.

* p. 51.

have been Christians, or yet may be ; and they shall never die in their sins, and God's mercy and that of all saints shall be upon them. And God hath permitted earthly men to bless all Christian people and to present to him frequently divine offerings, for they are called God's children, and are in communion with all the saints. And this work is the greatest source of annoyance to devils, because they have many souls in their power to whom God will yet show mercy on account of their powerful supplications, and on account of the prayers of earthly men, and of all saints, and for his great mercy. The holy teacher hath said, 'Let us, the children of men, not cease to please God and annoy the devil day and night, and to bless ourselves with the token (sign) of Christ's Cross. Then the devil will flee from us, because it is a greater terror to him than the sword may be to any man, if one were about to strike off his head.' And to all Christian men it is commanded that they shall bless their entire bodies seven times with the sign of Christ's Cross. First in the early morning, the second time at undern-tide (nine o'clock), the third time at midday, the fourth time at the hour of none (three o'clock), the fifth time in the evening, the sixth time at night, ere he go to rest, the seventh time at dawn. At all events he should commend himself to God. And if the teachers will not constantly enjoin this upon God's people, then shall they be very guilty before God, because God's people ought to know how to shield themselves from devils. And the teachers hereafter shall be deserving of condemnation if they will not teach the people to cease from their sins and observe God's behests. The bishop must lay a great injunction upon the priests, if they will preserve themselves from the wrath of God, to tell God's people that on Sundays and Mass-days they should diligently visit God's church, and joyfully hear there the divine instruction. The teachers shall not neglect the instruction, nor shall the people be too proud to humble themselves to him if they desire God's forgiveness. For where the gospel is said, there many a man's heart is touched, and God will be merciful to the men who, with meek heart, believe in him. Then must the bishops and priests diligently urge men of all ranks and bid them rightly to observe God's decrees ; the servants of God to keep their divine services and their churches

oppe gýt sýn; & hi næfre on heora synnum ne swyltaþ; & Godes mildheortnes biþ ofer hi, & ealra haligra; & God hafap
 *alyfed eorþlicum mannum þæt hi motan bletsian eal Cristen * p. 52.
 folc, & him gelome godeunde lác forebringan; forþon hi syndon
 Godes bearn gecegede, & on ealra haligra gefohtscipe. & þis The devils
 weorc biþ deoflum se mæsta teona; forþon þe hi habbaþ manega are much
 saula on heora gewaldum þe him wile git God miltsian for distressed by
 heora mægena weorþunga, & for eorþlicra manna gehedum, & the supplica-
 ealra haligra, & for his mycelan mildheortnesse. Cwæp se tions of the
 halga lareow, 'Ne ablinnan we, manna bearn, þæt we Gode saints,
 ewemon, & deofol tynan, dæges & nihtes, & mid Cristes rôde The token of
 tacne us gebletsian, þonne flyhþ þæt deofol fram us; forþon him the Cross is
 biþ mara broga þonne ænigum men sy. þeah hi¹ mon sléa mid Satan's great-
 sweorde wiþ þæs heafdes.' & eallum Cristenum mannum is est terror.
 beboden þæt hi ealne heora lichoman seofon sifum gebletsian 1 ? read him.
 mid Cristes rôde tacne. ærest on ærne morgen, opre siþe on We should
 underntid, priddan siþe on midne dæg, feorþan siþe on nontid, cross and
 fiftan siþe on æfen, syxtan siþe on niht ær he ræste, seofþan bless our-
 siþe on uhtan; huru he hine Gode be*heode. & gif þa lareowas selves seven
 þis nellap fæstlice Godes folce beheodan, þonne beoþ hi wiþ times a day.
 God swyþe scyldige; forþon þæt Godes folc sceal witon hu hi
 hi sylfe scyldan sceolan wiþ deoflu; & þa lareowas beoþ syþþan
 domes wyrþe, gif hi nellap þæt folc læron þæt hi heora synna
 geswicon, & Godes bebodu healdan. Se biscop sceal beodan
 mid þou mæston bebode þæm mæssepreostum, gif hi hi sylfe
 willon wiþ Godes erre gehealdan, þæt hi secggaþ þæm Godes
 folce þæt hi Sunnandagum & mæssedagum Godes cyrican
 georne sécan, & þær þa godcundan lāre lustlice gehyran. Ne
 sceolan þa lareowas agimeleasian þa lāre, ne þæt folc ne sceal
 forhyccgan þæt hi to him hi geeapmedon, gif hi willon Godes
 forgifnesse halban; forþon þær mon þæt godspel sægþ, maniges
 mannes heorte biþ onbryrdeð, & God biþ milde þæm monnum
 þe mid eapmodre heortan on hine geleafaþ. Þonne sceolan þa
 biscopas & þa mæssepreostas gehwylces bādes men georne
 preatigeaþ, & him beheodan, *þæt hi Godes domas on riht * p. 54.
 healdan, þa Godes þeowas heora tidsangas & heora cyricean mid

rightly, and the laity as it properly behoveth them. But if any one will not listen to him, then must the priest punish him as it is here enjoined. If the servant of God will not rightly serve the church, then let him receive along with the laity the hardest service. And this must the mass-priest needs enjoin, or take upon him the sins of God's servant; then shall he be like the angels who of yore contended against God and then were cast into hell. Therefore the eminent teacher hath said this concerning those same, that they thereby might teach other men; and the bishop and the priest shall then be guiltless before God. Moses received a shining crown of glory because he always punished those who despised God. He who despiseth God's behest shall be like a heathen, and many a devil shall abide in him. St. Paul said, 'Great (important) is the injunction of the apostolical order'; because our Lord said to him that whomsoever he bound on earth should be bound in heaven, and whomsoever he loosed on earth should be loosed in heaven. Then I counsel you, my brethren, to give the tenth of your goods to poor men, who before the world have but little. Then shall all the saints rejoice over you, and God himself shall be with you, and ye with him, and ye shall receive forgiveness of your sins. And whatever man will not distribute the tithe of his substance and his gains for God's sake, to him shall not be given the Lord's mercy nor forgiveness of sins, but he shall be afflicted with punishments after his death, and of all his goods he shall then be empty-handed, and all things shall then be taken forcibly away from him. And this is enjoined on each man who may be skilful in anything, either in greater wisdom or less. Then let him ever yield to the Lord his tithes on account of his earthly gains, and on account of the fruits of eternal life. Therefore the Lord ever reminds every man of what he here gives him; and if we then joyfully and largely distribute to poor men the wealth which God has previously given us, then shall we receive both earthly and heavenly reward. 'Oh,' said the eminent teacher, 'thou foolish and unwise man, wherefore hast thou deprived thyself of the twofold blessings by breaking God's

rihte healdan, & þa læwedan swa him mid rihte tōbelimpe.
 Gif him mon þonne hyran nelle, þonne mot se mæsse-preost Priest and layman must be punished for their neglect of ordinances.
 hit wrecan, swa hit her beboden is, gif se Godes þeow nelle
 þære cyrican on riht þeowian, *þæt* he þonne mid læwedum
 mannum onfō *þæs* heardestan þeowdomes; & þis sceal se
 mæssepreost nede bebeodan, oppe *þæs* Godes þeowes synna
 onfōn, & he biþ þonne seoppan þæm enghum gelic, þe geō Gode
 wipsocan, & þa wurdon on helle besenete. Þonne sæde *þæt* se
 æpela lareow be þæm ilcan, *þæt* hi opre men be þon læron
 mihton, & se biseop & se mæssepreost beoþ þonne wiþ God
 gehealdene. Moyses onfeng *scinendum* wuldorhelme, forþon Moses received a crown of glory for punishing the despisers of God.
 he symle þa nyrugde þe God oferhogodan. Se þe Godes bebod
 oferhogað, he biþ on hæþeura onlicnesse, & manig deofol on
 him eardað. Cwæp *Sanctus* Paulus, 'Mycel biþ *þæs* apostolican
 hades bebod: ' forþon þe Drihten cwæp to him *þæt* swa hwylene
 swa he on eorþan gebunde, **þæt* se wære on heofonum * p. 55.
 gebunden; & swa hwylene swa he on eorþan alysde, *þæt* se
 wære on heofonum onlysed. Þonne lære ic eow, broþor mine,
þæt ge syllon eowre teoþan sceattas earmum mannum þe her
 for worlde lýtel ágan, þonne blissiaþ ealle halige ofer eow, &
 God sylf biþ mid eow, & ge mid him, & ge onfoþ eowerra
 synna forgifnessa; & swa hwylc man swa nele his ceapes &
 his wæstma þone teoþan dæl for Godes naman dælan, þonne ne
 bið þæm seald Drihtnes mildheortnes, ne his syna forgifnes;
 ah he bið mid witum þread æfter his deaþe, & ealra his æhta
 þonne idel-hende, & him þonne beoþ ealle mid nede on
 genumene. & æghwylcum men is beboden þe on ænigum
 þingum cræftig sy, oppe on maran wisdome oppe on læssan,
 þonne agife he symle Drihtne þone teoþan dæl, for his ðæm He who fails to give his tithes shall be deprived of God's forgiveness.
 eorþlicum gestreonum, & for *þæs* écan lifes wæstnum; forþon
 simle Drihten manað æghwylene man *þæs* ðe he him her syleþ.
 * & gif we þonne lustlice & rumlice þa welan dælaþ earmum God reminds us all of what he gives us so that we may be liberal in giving.
 monnum, þe us God ær sealde, þonne onfō we ægþer ge eorþlice
 mede ge eac heofenlice. 'Eala,' cwæp se æpela lareow, 'þu
 dysega man, & þu únsnottra, to hwon bescyredest þu þe
 twyfealdre bletsunga, þa þu heruwest Godes bebodu? for hwon

behests. Why consideredst thou not that it is all God's? Oh, thou covetous and rich man, what wilt thou do if the Lord taketh from thee nine parts of thy wealth, and letteth thee have only the tenth part? For it is right that nine parts should be taken from the man that refuses God the tenth part.' It is written in Christ's books that the Lord himself said that the tenth parts of our goods were under our own control, both as regards land and other possessions and other acquisitions; wherefore at the last day it shall ever turn to grief to that man who refuseth it to God. If, however, we will distribute them cheerfully and bountifully to poor men, then will the Lord open for us the fountains of heaven; and he will send us his blessings from above, and our wheat, and our vineyards, and all our earthly riches shall be blessed if we act aright; and he will also shield us from all enemies. Lo! each man desireth that the Lord should give him all that is needful, and yet is not willing to do his will by distributing, for his sake, what he has previously given him. Why can we not consider that the earth is God's, and the substance by which we live is God's, and we are all his; and under his control is all the earth; and the winds and the rains which produce the fruits of the earth are all his; and the sun's heat that warmeth the earth and all creatures are his; and he wrought them all, and hath them under his control. And our Lord is very mindful of all the gifts that he has bestowed upon us, and at the last day we must restore all that he has previously given to us on earth, and he will then recompense us according as we have done here, both good and evil. Dearest men, let us consider, if we for awhile are in any tribulation where we despair of our lives, do we not then pray for God's mercy, and will he not then be dearer to us than a'l worldly riches, if he will spare and have mercy upon us? Wherefore let us consider what that torment will be to which no termination comes. 'Therefore do I now admonish by the divine message,' the great teacher said, 'that ye absolve you of your sins before ye die;' because it now rapidly draweth nigh to our dying day; and it is very uncertain whether our heirs and successors will act faithfully after our lives, if

ne geþohtest þu þæt hit is eal Godes ! eala þu gitsigenda, & þu welega, hwæt dest þu þe, gif Drihten on þe genimþ þa nigan dælas, & þe læteþ pone teoþan dæl anne habban ! Forþon þæt It is right that he who refuses a tenth God should only leave him a tenth. biþ buton synne þæt mon þa nigan dælas on þam men genime, þonne he þæs teoþan dæles Gode forwyrneþ.' Hit is awriten on Cristes bocum þat Drihten sylf cwæde þæt þa teoþan sceattas wæron on *urum agnum domum*, ge on lānde, ge on oprum þingum, ge on oprum gestreonum ; forþon symle æt þæm ytmestan dæge eal hit him wyrþ to teonan þæm þe his Gode wyrneþ ; gif we þonne bliþe & rummodlice hi dælan willaþ earmum* mannum, þonne ontyneþ us Drihten heofenes þeotan, *p. 57. & he us sendeþ ufan his bletsunga ; & ure hwaete, & ure wingeardas, & ealle ure eorþan wæstmas beoþ gebletsode, gif we beoþ riht donde ; & he us eac gescealdeþ wið eallum feondum. Hwæt æghwyle mon wile þæt him Drihten selle ealle his þearfe, & hine ne lyst his willan wyrcean þæt he on his naman dæle þæt he him ær sealde. For hwon ne magon we geþencan þat All the earth is God's, and all things in it are in his power. seo eorþe is Godes ! & Godes is þat yrfe þe we big leofiaþ ; & we ealle syndon his ; & on his onwealde is eal þes middangeard, & þas windas & þas regnas syndon ealle his þa þe eorþan wæstmas weccaþ. & þære sunnan hæto þe þas eorþan hlypeþ,¹ & 1 Read hlypeþ. ealle gesceafta syndon his, & he hi ealle geworhte, & on his anwalde hafað. & ure Drihten is swiþe gemyndig ealra para gifena þe he us tōlæteþ ; *and we æt þæm ytmestan dæge eall agyldan sceolan þæt he us ær on eorþan sealde, & he us þonne forgylded swa we nu her doþ. ge godes ge yfeles. Men þa leofestau, for hwon ne magon we geþencan, gif we āne hwile beoþ on hwyleum earfoþum þær we ures feores ne wenað, þæt we þonne his āre biðlaþ, & us bið þonne leofre þonne eal eorþan wela, gif he us arian & miltsian wile ? for hwon ne magon we geþencan hwile þæt wite bið. þe næfre nænig ende ne becymeþ ? 'Þonne manige ic nu mid godecundre stefne,' cwæþ se æpela lareow, 'þæt ge eow alesan of eowrum synnum, ær þon þe ge deaþe swelton ;' forþon þe hit nu swiþe nealæceþ urum ende-dæge ; & us is swiþe uncuþ hwæt ure yrfweardas & lastweardas getreowlices dōn willon æfter urum life, gif we hit

previously we ourselves have been negligent, because few are they who are true to the dead. Of a truth, I tell you, whosoever will not love the Lord, and for his sake distribute his goods, shall be deprived of them by the Lord with great severity. And as many poor men as die in the neighbourhood of the rich and wealthy, and because he will not give them the tenth part of his wealth, of all those men's death shall he be guilty and a murderer before the throne of the eternal Judge, because that he wretchedly and arrogantly previously kept his wealth, and refused it to the Lord's poor. Let the man who desires to obtain the heavenly blissfulness, ever rightly give the tenth of his goods to God, and distribute his alms even from the nine remaining parts, and give to poor men the remains of his table, and his old garments. Then shall it be hereafter kept for him in the heavenly treasury: and whatever God may give us more than we shall necessarily make use of, let us always bestow it upon those that have less. He does not give it to us in order that we should hide or give it ostentatiously, or to any men who do not love God much, but we must give it to God's church, and bestow it upon the poorest men. Then is that a good thing here in this world, and also in the world to come. Riches, and great ostentation, and unrighteous greed, and denying the poor, are very great sins before God. Forsake, now, the deceitful riches and the unlawful acquisitions, as the saints did who, in this life, sought naught nor yearned to have aught but that they might bring into the exaltation of heaven all that they had gained on earth through God's assistance. It is not forbidden you, however, to possess wealth, if ye acquire it aright, because it is very acceptable to God that ye should give to poor men, and with your wealth so merit it as to obtain the everlasting joy in which the Lord is with his saints, and with all those that will observe and perform his behests. To the Lord be praise, and glory, and peace in eternity, for ever, world without end. Amen.

sylfe ær agimeleasiap; forþon syndon feawa þe þam deaðan
 getreowe weorþon. *Sop is *þæt* ic eow seegge, swa hwyle man * p. 59.
 swa nele Drihten lufian, & his æhta for his naman dælan,
 þonne genimeþ hi Drihten mid mycelum teonan on him, & swa He who will not give his titles for the sake of the poor is a murderer.
 feala earmra manna swa on þæs rican neaweste & þæs welegan
 sweltaþ. & he him nele syllan his teofung-seatta dæl, þonne
 biþ he ealra þara manna deaþes seeldig & myrþra beforan þæs
 ecan Deman heahsetle; forþon þe he heold ær his æhta him
 to wéan & to wlencum, & forwyrndon þam Drihtnes þearfum.
 Se mon se þe wile þone heofonlican geféan begytan, agife he
 symle mid rihte þone teofan sceat Gode, & dæle þeah his
 ælnessan forþ of þon nigeofan dælon, & sylle earmum mannum
 h[is] beod-lafa, & his ealde brægl, þonne biþ hit eft him
 togeanes gehealden on þam heofonlican goldhórd. & swa Let us ever give to the poor of our abundance.
 hwæt swa us God sylle mare þonne wé nede brucan sceolan,
 dælon we *þæt* symle þam þe læsse habban; ne sylþ he hit us
 to þon *þæt* we hit hydon, *opþe to gylpe syllan, sam hwylecum * p. 60.
 mannum þe naht swiþe God ne lufiþ: ah we hit sceolan syllan
 to Godes cyrican, & þæm earmestum mannum dælon, þonne is Give not ostentatiously.
þæt god, ge her on worlde, ge eac on þære toweardan. Þa
 welan, & *þæt* mycele gylp, & seo únriht-gitsung, & *þæt* man
 þæm earman forwyrne, *þæt* is eal swiþe mycel synn beforan
 Gode. Wipsacp nu þam leasum welum, & þam únalyfdum
 gestreonum, swa þa halgan dydon þe on þyssum life naht ne
 sohton ne ne gyrndon to hæbbenne, buton *þæt* hi on heofona
 heanessum gebrohton eal *þæt* hi on eorþan begeaton þurh
 Godes fultum. Nis eow þonne forboden *þætte* æhta habban,
 gif ge þa on riht strenap; forþon Gode is swiþe leóf *þæt* ge
 þa earmum mannum syllon, & mid eowrum æhtum gecearnian
þæt ge þone écan geféan begytan motan, þe Drihten on is mid
 his halgum, & mid eallum þam þe his bebodu healdan willap
 & gelæstan; þæm Drihtne sy lof, & wuldor, & sibb, on écnesse
 in ealra worlða world, á buton ende. Amen.

The lawful
 acquisition of
 property is
 not sinful, for
 with it we
 may earn
 everlasting
 joy.

V.

THE FIFTH SUNDAY IN LENT.

Here is related how the excellent teacher spake and said, 'Dearest men, it behoveth us first to hear the words of holy writ, and afterwards to give and yield meet fruits.' What use is it for a man to listen earnestly to the words of the holy gospel, if he will not have and hold them in his heart? if nevertheless the root of the holy record be pulled up and removed from his heart? How may he then have and hold spiritual fruit, if he will not believe in God, and with sincere heart bear in mind and consider how David the Psalmist began to ponder and think as to what were the works and deeds of the good man? And he therefore thus spake, 'The man who speaketh truth with his mouth, and sincerely thinketh it in his heart, and truly performeth it, and puts down the deceitful words of his tongue—he is the man who hath and holdeth the belief of God's kingdom, because he would not deceive his neighbour through treacherous words.' It is the practice of many a man ever to say to his neighbour the words that he thinketh may be most pleasant for him to hear, and nevertheless, at the same time, he taketh thought how he may most easily betray him through the sweetness of those words. It is the devil's practice ever to betray the unwary through the sweetness of sins, and he will afterwards recompense him for it all cruelly and ill. There are many men who joyfully hear the words of the holy lore, and yet quickly forget, what they a little before, with anxious ears and with inward thought, had heard related and told. Wherefore they neither bear nor have with them spiritual fruit, because that the holy seed, which previously was proclaimed and told them by the mouth of the teacher, has faded and died in them, therefore the hearing and the zeal is of no use to the

V.

DOMINICA* V. IN QUADRAGESIMA.

* p. 61.

Her seƷh hu se æpela lareow wæs sprecende; he cwæp, ‘Men þa leofestan, ærest us gedafenap þæt we gehyrton þa wórd haligra gewreota, & syðan æfter þon ful medomne wæstm agifan & agildan.’ Hu nyt bið þæm men þeh he geornlice gehyre þa wórd þæs halgan godspelles, gif he þa nel on his heortan habban & healdan, gif þeh se wyrtruma þære halgan gesegene of his heortan biþ alocen & onweg anumen? Hu mæg he gastlicne wæstm þonne habban & healdan, gif he ne wile hine him to Gode gelyfan, & mid inneweardre heortan gemunan & Ʒepencan hu Dædlic se sealmseop ongan smeagan & þencan, hwylce þæs góðan mannes weorc & his dæda wæron; & he forþon þus cwæp: ‘Se mon se þa soþfæstnesse mid his mûpe sprecþ, & hie on his heortan georne Ʒepencþ, & he hi fulllice Ʒelæstef, & he afylleþ þa inwitfullan wórd of his tungan, þæt beop *þa men þa þe Godes rices Ʒeleafan habbað & healdap; * p. 62. forþon hi noldan heora nehstan beswican þurh þa facenfullan wórd.’ Maniges mannes wise bið þæt he wile symle to his nehstan sprecan þa wórd þe he wenþ þæt him leofoste sýn to gehyreune, & þonne hwæþere þencþ hu he hine eþelicost beswican mæge þurh þa swétnesse þara wórdra; deofles wise bið þæt he wile symle þone unwaran man beswican þurh þa swétnesse þara sýna, & eft he wile hit him mid grimnesse & mid yfele call forƷyldan. Manige men beop þe þa wórd þære halgan Ʒesægene lustlice gehyraþ, & þeah hrædlice hie forƷytaþ þæt hie hwene ær ymbhyrdigum earum & ingeþancum gehyrdon reccean & secggan. Forþon hie gastlicne wæstm ne berap, ne mid him nabbað; forþon þe þæt halige sæd on him Ʒedwan & Ʒewát, þæt him ær of þæs lareowes muþe wæs bodad & sæƷel; forþon seo Ʒe*hyrnes & seo Ʒeornnes ne bið nyt on þæm ungelyfdum mannum, & on þæm Ʒymelcasum; swa

We must bring forth fruits meet for repentance.

David describes the good man as one who will not deceive his neighbour.

Ps. xv. 3, 4.

It is the devil's habit ever to betray the unwary.

Hearing and zeal is of no use to the unbelieving and negligent.

* p. 63.

unbelieving and careless men, as David the Psalmist has said. Many men there are who, before other men, begin to do a little good and quickly abandon it. Wherefore Christ himself has said that he will not hear the negligent and forgetful man's prayers. It is all to no purpose for a man to eat good meat, or at a feast to drink the best wine, if it happeneth that he afterwards spews up and loses that which he previously received for enjoyment, and for the advantage of his body. So, then, we must not unwarily relinquish the spiritual teaching by which our soul liveth and is fed. As the body cannot live without meat and drink, so then the soul, if she be not spiritually fed with God's word, will perish through hunger and thirst. Therefore much more ought we to take thought of spiritual than of carnal things. As the body will depart from the things of this world, even so will the soul live with spiritual things in eternity. She will again receive her body at the last day, and with it shall atone for all the deeds of the body. Many men there are whose hearts are hard, who hear the divine instruction, and, though they are often preached to and addressed, become negligent. These, hereafter, on the terrible doomsday, shall be unable to make any excuse, but shall then, along with devils, fall into eternal torment. Wherefore let us withdraw our minds from the love of this world's sinful indulgences and desires, lest this world's love cut us off from the enjoyment (love) of eternal life and everlasting light, in which God dwelleth with his saints in heaven and with all the souls who here in this world shall rightly turn to God, and with pure heart confess their sins and make amends toward God. Lo! we know that all the glory and comeliness (beauty) of this life lieth and hasteneth to an end, for the body grows old, and its beauty fades and returns to dust. So, then, the glory and comeliness of the soul, that in eternity dwelleth in the joy of heaven's kingdom, there rejoiceth and shineth with Christ. Wherefore, dearest men, I pray and beseech each of you to contemplate himself in his heart with silent mind, what the mortal body is like when the soul is gone, and the beauty which he loved here in this world—like to the flowering tree and blooming flowers. We know

Dæuid se sealmsceop cweþende wæs. Manige men beoð þe
 beforan oþrum mannum hwæt hugu god begangap, & rapen
 hie hit anforlætap; forþon þe Crist sylfa cwaþ þæt he nelle
 gehyran þæs gimeleasan, & þæs forgytenan mannes gebed-
 rædene; ne þæt to nahte nyt ne biþ þæt man gôdne mete ete
 oþþe þæt betste win on gebeorscipe drince, gif þæt gelimpeþ
 þæt he hit eft spiwende anforlætep, þæt he ær to blisse nam
 & to lichoman nyttnesse; swa we þonne þa gastlican lare
 unwærlice ne sceolan anforlætan, þe ure saul biþ leofap &
 feded bið; swa se lichoma buton mete & drence leofian ne mæg,
 swa þonne seo saul, gif heo ne bið mid Godes worde feded
 gastlice hungre & þurste heo bið cwelmed. Forþon mycele
 *swiðer we sceolan þencan be þæm gastlicum þingum þonne be
 þæm lichemlicum. Se lichoma on¹ þisse worlde þingum gewiteþ,
 swa þonne seo saul mid gastlicum þingum on ecesse leofap; seo
 eft onfehþ hire lichoman on þæm ytmestan dæge, & mid þæm
 sceal béon riht agyldende for ealles þæs lichoman dædum.
 Manige men beoð heardre heortan þe þa godcundan lare gehyrap,
 & him mon þa oft bodap & sæg[þ], & hi hi þonne agimeleasiað;
 þa þonne eft nænige låde gedôn ne magon on þon biþigendan
 domes dæge, ah sceolon þonne mid deoflum in éce wite ge-
 feallan; forþon bégan we ure mōd from þære lufan þisse worlde
 synlustum & gitsungum. þe læs us þisse worlde lufu apeode
 from þære lufe þæs ecan lifes, * & þæs ecan leohtes þe God mid
 his halgum on heofenum on wunap. & mid eallum þæm saulum
 þe her on worlde mid rihte to Gode gecyrrap, & heora synna
 mid hluttre mode geondettap, & wið Gode gebetap. Hwæt we
 witon þæt ælc wite & ælc fægernes to ende efstep & onetteþ
 þisse weorlde lifes; forþon se lichoma ealdap & his fægernes
 gewiteþ & on dust bið eft gecyrred, swa þonne se wite & seo
 fægernes þære saule þe on écnesse wunap on heofena rices gefcān,
 & þær mid Criste blisseþ & scīneþ. forþon, men þa leofestan, ic
 eow bidde & halsige þæt ānra manna gehwylc² sceawige hine
 sylfne on his heortan, swigende mode, hwylc se deadlica lichama
 biþ, þonne seo saul of bið, & seo fægernes þe he her on worlde
 lufade, swylc þes blowenda wudu * & þas blowendan wyrta. We

Christ will not
listen to care-
less prayers.

The soul must
be fed on
spiritual
things.

* p. 64.

¹ Read of.

The negligent
shall be tor-
mented with
devils for
ever.

Let us forsake
the love of the
world, for
this world's
beauty soon
comes to an
end, so does
that of the
body.

* p. 65.

² MS. gehy-
wyle.

The soul lives
for ever.
* p. 66.

that Christ himself said by his own mouth. 'When ye see growing and blowing all the fruits of the earth, and the fragrant odours exhaling from plants, then soon afterwards they shall dry up and dwindle away on account of the summer's heat.' So is it like to the nature of man's body when youth first bloometh and is fairest; then quickly the beauty fadeth and turneth to old age, and afterwards he is troubled by sorrow and by various aches (ailments) and infirmities. And the whole body loatheth to perform those youthful lusts that he aforetime so earnestly loved, and which were sweet to him to perform. Then, again, they shall appear very bitter to him, after that death shall come to him to announce God's judgment. The body then, shall be turned to the strongest and foulest stench, and his eyes shall then be sealed up, and his mouth and his nostrils shall be closed, and then with difficulty will the dead man be kept in proximity to any living man. Where shall be the vain desires then, and the sweetnesses of the carnal lust which he previously loved so heartily? Where shall be the feastings then, and the vanities, and the immoderate mirth, and the false vaunting, and all the idle words to which he aforetime wickedly gave utterance? All those shall pass away as a cloud and as a stream of water, and shall never again make their appearance. Such shall be the end of the body's comeliness, which now foolish and unwise men much love, because they do not consider how late they were born into this world, and how soon they must again depart from it; and in what pain they were conceived by their mothers, and in what toil they shall afterward live, and how this world each day decayeth and hasteneth to an end. What else is the life of this world but a little interval or delay of death? As the long illness of the sick man when God will not permit him to live in ease, nor yet may he die, and nevertheless until death he afflicts him, so is this earthly life. Truly, indeed, may we think that it (life) is death's interval rather than life's. What man is he that may number all the pains and the diseases that man is born to? In sin he is conceived, and he is brought forth in his mother's pain. He is nurtured in hunger, in thirst, and in cold. In toil and in sweat he liveth. In weeping, and in sadness, and in pain

witon *þat* Crist sylfa ewaþ þurh his sylfes muþ, 'Þonne ge geseop growende & blowende ealle corþan wæstmas, & þa swetan stencas gestineað þara wuduwyrtas, þa sona eft adruþiað & forþ gewitaþ for þæs sumores hæton.' Swa þonne gelice bið þære menniscan gecynde þæs lichoman, þonne se geogop-hiād ærest bloweþ & fægerost bið, he þonne rāpe se wlite eft gewiteþ & to ylde gecyrreþ, & he þonne sippon mid sære geswenced bið, mid mislicum ecum & tyddernessum; & eal se lichoma geūnlustað þa geogoðlustas to fremmenne þa þe he ær hātheortlice lufode, & him swete wæron to aræfenne. Hie him þonne eft swipe bitere poneaþ, æfter þon þe se deað *him tocyneþ Godes dōm to * p. 67.
 abeodenne. Se lichoma þonne on þone heardestan stenc & on þone fulostan bið gecyrred, & his eagan þonne beoþ betynde, & his muþ & his næsþyrlo beoþ belocene, & he þonne se deada byð ūneape ælcon men on neaweste to hæbbenne. Hwær bið lā þonne se idla lust, & seo swetnes þæs hæmedþinges þe he ær hatheortlice lufode? Hwær beþ þonne þa symbelnessa, & þa idelnessa, & þa ungemetlican hleahtras, & se leasa gylp, & ealle þa idlan wōrd þe he ær unrihtlice ūt forlēt? Ealle þa gewitaþ swa swa wolen, & swa swa wæteres stream, & ofer *þæt* nahwær eft ne æteowap. Þyllic bið se ende þæs lichoman fægernesse, þe nu dysige men & unwise swipe lufiþ; forþon hi ne besceawiaþ nō hu late hi on þysne middangeard *acennede wurden, & hu * p. 68.
 rāpe hi him eft of gewitan secolan, & on hwylcum sære hi acennede fram melder wærun, & on hwylcum geswince hie eft lifiþ, & hu þes middangeard daga gehwylce fealleþ & to ende efsteþ. Hwæt is *þæt* lif elles þysses middangeardes buton lytelu ylding þæs deaþes? Eal swylce seo lange mettrumnes biþ þæs seocan mannes, þonne hine god forlætan nele eþelice lifian, ne he þeah swyltan ne mōte, & swa þeah hwæpere oþ þone deap he hine tintregap, swyle is *þæt* lif þysses middangeardes. Swype soþlice we magon geþencan *þæt* hit biþ deaþes ylding, swiþor þonne lifes. Hwyle man is *þæt* mæge arīman ealle þa sār & þa brocu þe se man to gesceapen is? On synne he bið gecæcnod, & on his modor sære *he bið acenned, on hungre, & on þurste, & on cyle * p. 69.
 he bið afeded, on gewinne & on swate he leofaþ, on wope & on

Trees and flowers be-taken the transitory state of man.

Youth is followed by old age with its various ailments.

At death the body is too foul to be kept amongst the living.

Life is only a short respite from death.

The sorrows of human life.

his body must here abide, and then the sinful shall end his life in the sulphurous fire of hell. Woe to those men, then, that consider not the miseries of this world to which they are ordained, and will not be mindful of the day of their departure, nor of the fearful Day of Doom, and will not trust in the eternal glory of the heavenly kingdom, nor perceive that they were at first created in the image of God, and also for eternal life, and not for eternal death. And they do not consider that the door of the heavenly kingdom is ever open to those who believe and do aright, and also shut to those who are sinful and act unrighteously. And they do not consider that the greedy hell is ever open to devils and to those men who now live after the devil's lore, that is, murderers, perjurers, and those who commit adultery with other men's wives, and with those persons that are consecrated as brides to Christ after that they have been covered with the consecrated veil. It is said that the same adversary that previously taught them to sin, will afterwards torment them with great torments, unless they previously will amend their lives. Wherefore, said the eminent teacher, that they should with fasts, and with prayers, and with shedding of tears overcome all the devil's will. In hell are thieves, chiders, covetous men, who deprive men wrongfully of their property, proud men, and magicians who practise enchantments and deceptions, and deceive and mislead unwary men thereby, and wean them from the contemplation of God by means of their sleights and deceptions. There are also evil reeves (governors) who now give wrong judgments, and pervert the right laws of just men, which aforetime were rightly instituted. Concerning those judges Christ himself hath spoken. He said, 'Judge now, as ye will that ye should be judged again at the last day of this world.' Verily, the evil judge receiveth a paltry reward, and perverteth the righteous judgment for sake of the reward. It is said, then, that he shall receive eternal condemnation along with devils, because he previously, in this world, performed his own will: and then shall he abide endlessly in eternal torments, where he shall then have boiling flames, and anon the severest cold; all grief, strife, hunger, thirst, weeping, wailing, and miseries

inrotnesse & on sare his lichoma sceal her wunian ; & þonne se synnfulla on þæm helle fyre ewigesle his lif geendap ; wa biþ þonne þæm mannum þe ne ongytaþ þisse worlde ymþa, þe hie to gesceapene beoþ, & hie nellap gemunan þone dæg heora forþfore, ne þone biġendan domes dæg, ne hie ne gelyfaþ on þæt ece wuldor þæs heofenlican riceas : ne hie ne ongytaþ þæt hi on fruman to Godes liwunga gesceapene wæron, & eac to þon ecan

Man was first created for eternal life.

life, næs na to þon ecan deape ; & hie ne besceawiaþ þætte á seo duru þæs heofenlican riceas biþ outyued þæm rihtgelyfendum monnum & þæm riht dōndum : & eac swa heo biþ *belocen * p. 70.

þæm synnfullum mannum & þæm unrihtwyrceendum. & hie na ne besceawiaþ þæt se ġifra helle bið á open deoffum & þæm mannum þe nu be his larum lisaþ. þæt beoð. myrþran, & mānswaran, & þa þe wōhhæmed nu begangaþ mid oþerra ceorla wifum, & mid þæm mannum þe beoþ Criste to brydum gehalgode, seoþþan hi mon mid þæm halġan wriġelse bewrihþ. Sæġd is þæt se ilca wiperwearda þe him ær þa synna lærde, þæt se hi mote eft mid mycelum witum wītnian, buton hie hit ær gebeton willon ; þonne cwæþ se apela lareow þæt hi mihton mid fæstem, & mid gebedum. & mid teara ġytum, ealne deoffles willan oforswīpan. On helle beoþ þeofas, & flyte*ras, & ġitseras þe on

Hell is ever hungering for devils, murderers, perjurers, &c.

mannum heora ælita on wōh nimap, & þa oformodan men, & þa seinclæcan þa þe ġaldor-cræftas & ġedwolan begangaþ, & mid þæm unwære men beswicap & adwellap, & hi awenīap from Godes ġemynde mid heora seinclacum, & ġedwolcræftum ; þær beoþ eac yfele ġerefan þa þe nu on wōh demap, & rihte domas soþfæstra manna onwendap, þa þe ær rihtlice ġesette wæron.

In hell shall be thieves, contentious and covetous ; magicians and iniquitous rulers. * p. 71.

Be þæm demum Crist sylf wæs sprecende ; he cwæþ, ‘ Deme ge nu, swa swa ge willon þæt eow sy eft ġedemed on þon ytmæstan dæġe þisse worlde.’ Cuplice se yfela dema onfehþ medmycelum feo, & onwendep þone rihtan dōm for þæs feos lufon. Sæġd is þonne þæt he onfī *þære ecan ġenyþerunga mid deoffum ; forþon þe he ær on þissum middlancearde his willan worhte, & þonne sceal on ecum witum wunan’ abuton ende ; þær

The wicked ġudge shall be punished with the severest torments. * p. 72.

he hæfþ weallendene lēġ, & hlwīlum cyle þone ġrimnestan, eal sār & sace, hungor & þurst, wōp & hreām, & weana mā þonne

¹ So in MS.

more than is possible for any man's invention to recount. There need be never hope for any light, nor for a friend who may ever deliver him from the power of the grim devil because of the opposition he made against God, and because he would not believe in the teaching of God's books. Wherefore, dearest men, it is very needful for us to know that Judas is now tormented by devils in eternal torments, because he sold Christ for the sake of a bribe. So, then, with him now must burn those who despise their own souls for the sake of meed, and love unrighteous gains. They have the name of judges, but the actions of thieves; for they are, among themselves, ravenous wolves, when, for the sake of bribes, they condemn the innocent poor. To them was injunction rightly given to punish ever with severity wicked doers—thieves, manswearers, adulterers, those who practise divination and will not forsake it; those men should the judges severely chastise. But, nevertheless, all judges are not here spoken of alike, for some are much readier to correct God's people than they are to rob the poor and the innocent, and they give their judgments through the fear of God and of his saints, much more than for the sake of bribery. And they shield the innocent and judge severely the guilty. Those judges are rather to be praised than blamed, for they desire to lead aright the unbelieving men who now thoughtlessly and heedlessly serve God. Those judges are, by God's favour, everywhere, both that they may guard themselves from sins, and also set right others that sin. Therefore, on doomsday they shall hear from God this word which he shall speak: 'Thou good and faithful servant, go thou now into the eternal joy of the heavenly glory which thou previously in this world didst earn, by belief in me and my saints, and by a right understanding.' Then must each of us bear his deeds before the throne of Christ, and of all his saints, and then we must yield account for the deeds of our whole life, which we ever ere wrought in this world; wherefore we must now preserve ourselves from great sins, so that we may the easier amend the venial ones. Many men ween that murder is the greatest sin, but we must be aware that there are murders of three kinds. The first is for a man to have

æniges mannes gemet sy *þæt* hie ariman mæge. Ne þearf he
 þær næfre leohites wenan, ne þæs freondes þe hine æfre of þæs
 grimman deofles gewealdum alesan mæge; for þæm gewinne þe
 he ær wip God wan & godes boea lare gelyfan nolde; forþon,
 men þa leofestan, us is mycel þearf to witenne *þæt* Iudas nu is Judas is now
in hell for
taking a bribe.
 ewylmed mid deoflum on þæm eum witum; forþon þe he Crist
 bebohte for^s feos lufon: swa þonne nu mid him byrnan sceolan * p. 73.
 þa þe heora sylfra saula forhyccgaþ for feos lufan, & unriht-
 gestreou lufað. Hi habbaþ demena nanan, & sceapena dæda; Unjust judges
are like
wolves.
 forþon hi beoþ betuh him sylfum slitende wulfas, þonne hie for
 feos lufan earme ferdemaþ buton seylde. Him wæs mid rihte
 beboden *þæt* hi secoldan symle þæm únriht dōndum mid grim-
 nesse steraþ, þeofum, & mǎnswarum, & unriht-hǣmendum, &
 þæm mannum þe gedwol-crǣftas begangaþ, & þæs geswican
 nellap; þam mannum sceolan þa deman grimlice styran. Nis All judges
are not un-
just.
þæt no be eallum demum gelice to sceggenne; forþon þe sume
 mycele swiþor rihtaþ Godes fole þonne hie reafian earme &
 unscyldige, & hie demaþ heora domas *mid Godes ege, & mid * p. 74.
 his haligra, swiþor mycele þonne for feos lufan; & hie gescyldaþ
 þa unscyldigan, & þa scyldigan þearlwislice demaþ. Þa deman
 beoþ swiþor to herigenne þonne to leanne; forþon hi willaþ Many are de-
serving of
praise on ac-
count of their
equitable
actions.
 styran þæm ungelyfedum mannum þa þe nu unwærlice & geme-
 leaslice Gode hyraþ; þa deman beoþ on Godes fultome æghwær,
 ge *þæt* hie him selfum heora synna beheorgaþ, ge eac opre syngi-
 ende rihtaþ. Forþon on domes dæg hi beoþ from Gode þysne
 ewide geherende þe he cwip: 'Þu goda þeow, & þu getreowfulla,
 ga þu nu on þone ecan gefean þæs heofonlican þrymnes, þe þu
 ær on worlde mid geleafan to me & to minum halgum, mid
 rihtum *ondgite* geearnodest.' Þonne sceal ure anra gehwyle
 beran his dæda beforan Cristes beahsettle, & calra his haligra,
 & þonne we sceo^slan riht agyldan for ealles ures lifes dædum þe * p. 75.
 we æfre ær geworhtan on þisse worlde; forþon us syndon nu to
 beheorhgenne þa mycel^lan¹ synna. *þæt* we þe eþelicor þa mednyc- ¹ So in MS.
 clan gebetan magan. Manige men wenaþ *þæt* morþor sy seo
 mæste synne; ac us is to witenne *þæt* þreora cynna syndon
 morþras, *þæt* is þonne *þæt* arest, *þæt* man to ofrum læppe hæbbe,

Three kinds
of murder.

enmity towards another, and to hate him and to backbite him. Wherefore it is a very great sin for one man to hate another and to slander him. It has been said that it is the root of all other sins. Very seldom will a man confess that he is envious or slanderous. The man who killeth another and immediately convinces himself that he has committed a great crime and a great sin—many such men, then, oft turn to penitence and to confession, and pray to our Lord for forgiveness; for there is no doubt that he will grant forgiveness to those who desire to merit it. The envious and the slanderous, indeed, though they be guilty of murder, do not believe that they are guilty of any sin. The envious do not perceive their guilt, though they are worthy of death, therefore they never pray to God for forgiveness. This deadly vice is to be shunned by us all, lest it sink us into hell's abyss. Verily, the glory of this world is brief and transitory, (but) the glory of the Lord and his kingdom continueth for ever. There is that eternal light without darkness; there is youth without age; there is that excellent life without ending; there is joy without sadness; there no hunger shall be, nor thirst, nor wind, nor storm, nor the noise of water. There shall be no separation of loved ones, nor reunion of those at enmity, but there shall be eternal rest, and the festivity of saints shall last there for ever. There is that unspeakable kingdom which God giveth to all those that will love him. Let us love him, then, with all our heart's might, then will he love us in heaven with all his saints. Ever, to all ages, be to our Lord praise, and glory, and honour, without end, everlastingly. Amen.

VI.

PALM SUNDAY.

Here is related, dearest men, concerning the honour of this holy time, how that the merciful Lord and the Redeemer of mankind so humbled himself that he descended from the exaltation of the paternal glory into this earth, because that he would suffer for the salvation of all men and release us from the devil's servitude, and reveal to us his power and

& hine hatige, & tæle behindan him sylfum; forþon seo synn biþ swiþe mycel þæt man oþerne hatige & tæle; sægd is þæt hit sy wyrtruma ealra oþerra synna. Swiþe seldon ænig man wile beon andetta þæt he æfestig sy, oþþe tælend. Se mon se þe oþerne acwelþ, & instæpes hine sylfne ongyteþ, þæt he mycel mán & mycele synne gedon hæbbe—monige men þonne oft to dædbote & to andetnesse gecyrrap, & him forgifnesse æt urum Drihtne abiddap; forþon nis nan twoo þæt he forgifnesse syllan nelle *þam þe hie geearnian willap. Witodlice þa æfstigan men, * p. 76.

& þa tælendan, þeh hi sýn þæs morþres scyldige, hi hit him to nanre syune ne gelyfaþ; þa æfstigan, þeah hi sýn deapres scyldige, hie heora scylda ne ongytaþ; forþon þe hie næfre forgifnesse æt Gode ne biððap. Ðeo deap-berende uncyst us is eallum to onscunienne, þe læs hi us besencean on helle grund. Cuplice þæt wuldor þysses middangeardes is seeórt & gewitende; Drihtnes wuldor þonne, & his rice þurhwunap on ecnesse. Ðær is þæt ece leoht buton þeostrum. Ðær is geogop buton ylde, þær is þæt æpele lif buton geendunge, þær is gefea buton únrotnesse, ne biþ þær hungor, ne þurst, ne wind, ne gewenn,¹ ne wætres sweg, ne þær ne bið leofra gedál, ne laþra gesamnung; *ac þær biþ seo ece ræste, & haligra symbelnes þær þurhwunap; þær is þæt únasecggenlice rice þe God syleþ eallum ðæm þe hine lufian willap. Lufian we hine þonne mid ealre ure heortan megolnesse, þonne lufaþ he us on heofenum mid eallum his halgum. á to widan feore sy urum Drihtne lof, & wuldor, & weorþmynd, ábuton ende, on ecnesse. Amen.

Hatred, envy, and slander are equal to murder.

Envy is a deadly sin.

The joys of the eternal kingdom

¹ The letters we are not very clear. * p. 77.

VI.

DOMINICA SEXTA IN QUADRAGESIMA.

Her sægþ, men þa leofestan, be þisse halgan tíde arwyrþnesse, hu se mildheorta Drihten, & se Alysend þysses meinniscan cynnes hine sylfne geeapnedde þæt of helþe þæs fæderlican þrymnes to eorþan astag, to þon þæt he wolde þrowian for ealra mauna hæle, & us gefreolsian from deofles þeowdome, & us

Christ came to release us from the devil's bondage.

his will; and how with undaunted mind he drew nigh to the place in which he should suffer for our redemption and for the humiliation of the devil. On this day our Lord Jesus was honoured and praised by the folk of the Jews, because they perceived that he was Christ the Saviour, through the marvellous work of raising Lazarus from the dead on the fourth day of his being entombed. Then they did bear before him blowing palm-twigs, because it was a Jewish custom when their kings had obtained victory over their foes and were returning home again, to go to meet them with blowing palm-twigs in honour of their victory. And it was very fitting that our Lord did so in like manner, because he was the king of glory. This day they called the day of victory. The name denotes the victory by which the triumphant Lord withstood the devil, when that he by his death overcame the eternal death, as he himself spake by the prophet—he said, ‘O death, I will be thy death, and I will be thy sting in hell.’ A great sting put our Lord in hell when he descended thither and spoiled (harrowed) hell, and led away from thence the souls of the just, and delivered from the devil’s power, those whom from the beginning of the world he had there gathered together in bondage. He led them away from hell’s abyss unto the exalted majesty of heaven’s kingdom. John, the beloved disciple (of our Lord), has made it known to us in the gospel, and thus spoke—‘Jesus came six days before the Jewish Easter to Bethany, where Lazarus had died, and raised him from the dead.’ Martha, his sister, then made preparation for the evening repast for the Saviour; and her sister, whose name was Mary, sat at the Saviour’s feet, for she would hear his words and his teaching. Martha was desirous to minister to the Saviour to his satisfaction. She stood before him and said unto him, ‘Why wilt thou not heed that my sister leaveth me alone to serve? speak to her that she may help me.’ The Saviour answered her and said, ‘Martha, Martha, be thou heedful and mindful of the things of Mary, that is, that thou at all times perform the will of God, which is the one best thing wherewith thou mayest please God. Mary hath chosen the best part, which shall never be taken from her.’ Lazarus was then sitting alone with the Saviour

æteowan his mihte & his willan; & hu, unforhte mode, he genealæhte þære stowe þe he on ðrowian wolde [*for ure] * p. 78.

onlesnesse, & deofles genyþerunge. On þyssum dæge ure Drihten Hælend wæs weorþod & herod from Iudea folc; forþon þe he ongeaton *þæt* he wæs Hælend Crist, purh *þæt* wundor-geweore þe he Lazarum awehte of deaþe þy feorþan dæge, þæs þe he on byrgenne wæs. Ða bæron hie him togeanes blowende palmtwigu; forþon þe hit wæs Iudisc þeaw, þonne heora ciningas hæfdon sige geworht on heora feondum, & hie wæron eft ham hweorfende, þonne eodan hie him togeanes mid blowendum palmtwigum, heora siges to wyorþmyndum. Wel *þæt* gedafenode *þæt* Drihten swa dyde on þa gelicnesse; forþon þe he wæs wuldres cyning. Þysne dæg hie nemdon siges dæg; se nama tacnaþ þone sige þe Drihten gesigefæsted wipstod deofle, þa he mid his deaþe þone ecan deaþ oferswipde, swa he sylf purh þone witgan sægde; he cwæþ, 'Eala deaþ, ic beo þin deaþ, & ic beo þin bite on helle.' *Mycelne bite Drihten dyde on helle þa he þyder astag, & helle bereafode, & þa halgan sawla þonon alædde, & hie generede of deofles anwalde, þa he to þeowdome þyder on fruman middangeardes gesamnode wæron. He hie eft alædde of helle grunde on þa heán þrymmas heofona rices. Iohannes, se deora þegn, us cypde on þæm godspelle, & þus cwæþ: 'Hælend cwom syx dagum ær Iudea eastrum, to Bethania þær Lazarus wæs forþfered, & he hine awehte of deaþe.' Martha his sweostor þa gearwode þam Hælende æfen-gereordu; & hire sweostor gesæt big Hælendes fotum, þære nama wæs Maria; forþon þe heo wolde gehyran his word & his lare. Martha wæs geornful *þæt* heo þon Hælende to gecwemnesse þegnode; heo gestód beforan him, & him tocwæþ, 'Hwý nelt þu gemun *þæt* mīn sweostor me læt ane þegnian? cwæþ to hire *þæt* heo me fultumie.' Hælend hire þa *ond*swarode, & cwæþ, 'Martha, Martha, wes þu behydig & gemyndig Marian þinga, **þæt* is, *þæt* þu scealt on æghwylce * p. 80.

tid Godes willan wercan, *þæt* ān þe is selost *þæt* þu Gode licie. Maria hire geceas þone betstan dæl, se ne bið næfre fram hire afyrred.' Lazarus þær wæs ana sittende mid Hælende, & mid

On Palm Sunday Jesus was honoured by palm-twigs, in token of his royal victory over death.

Christ was the sting of death when he harrowed hell.

* p. 79.

Six days before Easter Jesus visited Bethany where he had raised Lazarus from the dead.

and his disciples. Mary took a pound of precious ointment and anointed the feet of the Saviour and afterwards dried them with her locks. Then was all the house filled with the sweet smell of the precious ointment. One of the Saviour's disciples named Judas Iscariot, because he came from the town called 'Scariot,' was then exceedingly angry and said, 'Why should this ointment thus be put to loss? easily might it have been sold for three hundred pence, and that distributed to poor men.' He said not that because he took any thought for needy men, but because he was a covetous man and the most wicked thief, wherefore the apostles allowed him to carry their wallets, because they wished thereby to try his covetousness. [But] he was also the worst covetous man, because he sold for money the Lord of heaven and of all the world. The Saviour then answered him and said, 'Why are ye on account of this deed so grieved? She has wrought a good work upon me. Ye have the poor always (with you) if ye desire to do good, but me ye have not always. But let this deed thus be a witness of my burial. Verily I say unto you, that this gospel shall be said and preached throughout all the world, because this was done in remembrance of me.' When the Jewish folk knew that Jesus was come to the home of Lazarus, then they proceeded thither, nevertheless, not for his (Jesus') sake, but out of a desire of curiosity on account of the miracle, and they wished to see Lazarus, whom he had previously raised from the dead. Then was fulfilled that which aforetime was spoken: 'This people honour me with their words, and yet their heart is far from me.' Then the rulers and the elders purposed to kill Lazarus, because many men believed on the Saviour when he raised him from the dead. Then in the morning came thither a great multitude for the feast-day. Then the Saviour went thence to Jerusalem, and when they saw that, they took blooming palm-twigs and bore them before him, and bowed down to him and honoured him, as is befitting a king; when that he drew nigh to Jerusalem then came he first to the town of Bethphage near Mount Olivet. The Saviour then said to his two disciples, to Peter and John, 'Go now into this village that standeth over against you: then ye shall find there an ass tied and her foal; unloose them and bring them to me. And if any one forbiddeth it you, say that

his þegnum; Maria genam an pund deorwyrþre smerenese, & smerede þæs Hælendes fēt, & eft mid hire loccum drygde. **Þa** wæs eall þæt hūs gefylled mid þon swetan stence þære deorwyrðan smerenese. Hælendes þegna sum þa wæs swyþe gebolgen, se wæs hāten Iudas se Scariothisca; forþon he com of þæm tune þe Scariot hatte; hē cwæp, ‘To hwon sceolde þeos smyrenes þus beon to lore gedon? eaþe heo mehte beon geseald to prim hunde penega, & þæt gedæled þearfe[n]dum mannum.’ Ne cwæp he þæt na forþon þe him wære ænig gemynd þearfendra manna, ah he wæs gitserc, & se wyresta sceapa; forþon þa apostolas hine letan heora seodas beran þæt *hie woldan mid þon his gitsunga cunnian. He wæs eac * p. 81.

se wyresta gitsere, þe he gesealde wip feo heofones Hlaford & calles middangeardes. Hælend him þa *on*lswarede, & cwæp, ‘Tohwon syndon ge þyses weorces swa hefige; god weorc heo wæs wyrrende on me. Symle ge habbaþ þearfan, gif we¹ willaþ teala dōn, ah ge nabbap me symle, ac letap þis þus wesan to cypnesse minre bebyrgednesse. Soþ is þæt ic eow secgge, þæt þis godspell secal beon sægd & bodad geond ealne middangeard; forðon þis wæs gedōn on min gemynd.’ Þæt Iudisec folc þa wiste þæt Hælend com to Lazares hām, fōran þa þyder; næs þeah na for his hufon, ac for fyrwet-geornnesse þæs wundres, & woldan geseon Lazarus þone þe he ær of deape awehte. Ða wæs gefylled þæt ær geeweden wæs, ‘Þis folc me weorþap mid wordum, & is þeah heora heorte feor fram me.’ Þa ealdormen þa politan, & þa witan, þæt hie woldan Lazarus *acwellan; forþon þe manige men gelyfdon on Hælend þa he hine of deape awehte. Þa com þyder on morgen mycel menigo for þon symbeldæge. Hælend þa þonon ferde to Hierusalem, mid þy þe hie þæt gesawon, hie naman blowende palmtwigu, & bæron him togeanes, & him to onlutan, & hine weorþodan swa cinige geriseþ. Þa he þa genealæhte Gerusalem, þa becom he ær to Betfage þæm tune neh Oliuetes dunc. Hælend þa cwæp to his twām þegnum, to Petre & Iohanne, ‘Gangap nu on þas ceasterwic þe inc ongean standeþ, þonne gemete gyt þær coselan gesælede & hire folan: onsælaþ hie & to me gehælaþ; & gif inc

Mary anointed the feet of the Saviour.

Judas murmured because of the waste.

He was rebuked by Jesus, who said that Mary's deed was done as a witness of his burial.

¹ read go.

The elders of the Jews sought to kill Lazarus.

* p. 82.

The multitude with palm-twigs accompanied the Lord, who rode on an ass's foal.

the Lord hath need thereof, then forthwith they shall let them go for me.' This came to pass that the prophecy might be fulfilled which was previously spoken, 'Say to the daughters of Sion, that their King cometh, meek and humble, sitting upon an ass, (even) the foal of the animal.' His disciples then did as he bade them, and brought him the ass, and made him sit thereon. All the people that went before him strewed their garments before him. Some took branches from the trees and strewed them in the way. The multitude who went before, and those that followed after, all cried and said, 'Jesus, Son of David, blessed art thou in the name of the Lord, save us on high (Hosanna in the highest).' When that the Saviour then went into the city, all the place was moved, and the citizens cried and said, 'Who is this mighty one that thus magnificently cometh?' The people answered them and said, 'It is the Nazarene prophet of Galilee, who should be praised among all nations and honoured also by the mouth of milk-sucking children.' He then went into Solomon's holy temple and then cast out the shambles of the chapmen, and the seats of the money-changers, and said, 'My house should be called the house of prayer, but ye make it dens for thieves.' Then went to him the blind and the halt, and he forthwith healed them. All this came to pass that we should acknowledge the power of our Lord and honour him with great love. The evangelist has said that the Saviour came to Bethany six days before Easter. By this it is signified that he came in the sixth age into this world to redeem mankind. Our Lord left not this world without instructors any longer than two hundred years, but he sent patriarchs and prophets who should speak of his advent. So he then, on the six days before his passion, manifested various works each day. First, on the Saturday, he raised Lazarus from the dead, and on the Lord's Sunday, which is now present, he was recognised as king and praised, and also by the mouths of children acknowledged and honoured. And on the following day he cursed the figtree, on which he found no fruit; that denoteth the sinful, who have no fruit of good works. On the third

hwā þæs wipeweþe, seeggap *þæt* Drihten þæs ah þearfe, raþe hie
mon þonne forlæteþ to me.' Þis wæs geworden, forþon *þæt* se
witedom wære gefyllled þe ær geeweden wæs, 'Seeggap Siones
dohtrum *þæt* heora cining cymeþ, milde & monþwære, & biþ
sittende ofor *eoselan folan þæs nytenes.' His þegnas þa dydon * p. 83.
swa he him bebead, læddon him to þone eosol, & gedydon *þæt*
he þær on gesittan mihte. Eal *þat* fole *þat* þær beforan ferde,
streowodan heora hrægl him togeanes, sume naman þa twigu of
þam treowum, & streowodan on þone weg. Seo menigo þe þær
beforan ferde, & seo se þær æfter fylgde, ealle hie cegdon, &
cwædon, 'Hælend, Dauides Samu, þu eart gebletsad on Drihtnes
naman, hæl us on heanessum.' Mid þy þe Hælend þa eode on
þa ceastre, eal seo burh wæs onstýred, & þa ceasterware cegdon
& cwædon, 'Hwæt is þes mihtiga þe her þus mærlíce fereþ?'
Þæt folc him *ond*swarode & cwæp, 'Hit is se Nadzarenisca
witga of Galileum, se sceal beon gehered ofor ealle þeoda, &
geweorþod ge of cilda muþe meolesucendra.' He þa incode on
þat halige Salemannes templ, & þa út awearp þa sceomolas þara
cypemanna, & þa setl þara mynetera, & cwæp, 'Mín hus sceal
beon gebedhus geceged, & ge hit doþ sceapum to scrafum.'
Him þa to eodan blinde & healte, & he hie raþe gehælde.
Eal þis wæs geworden toþon *þat* we sceoldan ures Drihtnes
wundor oncnawan, & mid mycelre *lufan hine arwyrbian. * p. 84.
Cwæp se godspellere, Hælend com syx dagum ær castrum to
Bethania; on þon is getacnod *þat* he com on þære syxtan
ylde on þysne middangeard maneyn to alysenne. Ne forlet
ure Drihten þysne middangeard na leng buton lareowum þonne
twa hund wintra, ac he sende hehfæderas & witgan þa hine
toweard¹ sædon; swa he þonne þa syx dagas ær his þrowunga
synderlic weorc ælee dæge cypde, ærest on þam Sieteres dæge
he awehte Ladzarum of deaþe, & on þam drihtenlican Sun-
nandæge þe nu *ond*weard is, he wæs to cinge ongyten &
gehered, ge of cilda muþe geenawen & weorþad, & on þam
æfteran dæge he awergde *þat* fíctreow, on þam he nanne
wæstm ne funde: *þat* getacnaþ þa synfullan þe nabbap nanne
wæstm godra weorca. Þy priddan dæge he cwæp to his þegnum,

The people
strewed their
garments in
the Lord's
way, and
cried, 'Ho-
sanna in the
highest.'

On entering
Jerusalem he
went into
Solomon's
temple and
drove out
those that
bought and
sold there.

The six days
before Easter
denote the
sixth age of
the world.

¹ towards?

On each of
the six days
before his
passion Jesus
performed
divers
miracles.

day he said to his disciples, 'Now in two days shall the Son of Man be given into the hands of sinful men.' On the fourth day he was in the house of Simon the leper, where-in the woman poured out the precious ointment on his head. On the fifth day he washed the feet of his disciples, and sat with them at the evening feast, and to them gave his body under the form of bread, and his blood in the form of wine. The sixth day the Jews hanged him on the Cross, where he shed his blood for our salvation and redeemed us from the devil's bondage. The evangelist has said that Martha and Mary betoken this transitory and fleeting life. Martha received Christ in her house, that she might minister unto him. What does she signify but the holy church, that is, believing men who prepare a clean habitation in their hearts for Christ himself? He hath said, 'I will dwell in them, and I will be their God for ever.' Of that the apostle said, 'The Almighty God seeketh the pure heart for to dwell therein; therefore God's temple must not be defiled, but the man of God must be perfect in righteous works.' The writer hath said that Mary took a pound of precious ointment and anointed therewith the Saviour's feet and dried them with her locks. Then was all the house filled with the sweet smell. This ointment was made of eighteen kinds of herbs. There were three of the best — olive, nard, and spike, which is of a brown colour and of a good smell, and that which is anointed therewith never becomes foul. This was done for us for an example of life, and if we now will anoint our souls with the oil of mercy, then may we bring to the Lord the unwithered fruits of good works. Let us be ever mindful that we do those good things that God's books teach us, that is, fasts and holy vigils, and almsgiving according to our means: and with many other spiritual virtues we may deserve to bring to our Lord the sweet smell of good works. Mary, who sat at the Saviour's feet to hear his words and his teaching, betokeneth holy church in the future world, which shall be freed from all its labours, and shall have sight alone of the heavenly glory, and shall rest in the presence of our Lord, and shall unceasingly praise him. St. John the evangelist hath revealed to us that he heard hosts of angels singing praises to God, thus saying, 'Worthy art thou

‘Nu on twam nihtum biþ mannes sunu geseald on synfulra hand.’

Þy feorþan dæge *he wæs on Simones huse þæs lieproweres,* p. 85.

þærin géat þæt wif þa deorwyrþan smerenisse on his heafod.

Þy fiftan dæge he þwoh his þegna fét, & sæt mid him æt

þæm æfengereordum, & his lichoman him sealde on hlafe, &

his blod on wine. & þe syxtan dæge Iudeas hine ahengan on rode, þær he his blóð agéat for ure hæle, & us alesde of deofles

On the sixth day Jesus was crucified.

þeowdome. Cwæp se godspellere, Martha & Maria getæcniap

þis lænelice lif & þis gewitendlice; Martha onfeng Crist on hire hus þæt heo him þegnode; hwæt tæcnaþ heo buton þa

Martha and Mary are types of this transitory life.

halgan cyricean. þæt synd geleaffulle menn þa gearwiap clæne

Martha denotes Holy Church.

wununga on heora heortum Criste sylfum? He cwæp, ‘Ic

eardige on him, & ic beo heora God on ecnesse.’ Be þæm se

apostol cwæp, ‘Se Ælmihtiga God secp þa clænan heortan him

on to eardienne; þonne ne mæg þæt Godes templ beon besmiten,

ac se Godes man secal beon fulfremed on rihtwisum weorcum.’

Cwæp se writere þæt Maria gename an pund *deorwyrþe* p. 86.

smyrenesse, & smyrede mid þæs Hælendes fét, & mid hire

loccum dregde; þa wæs eal þæt hūs gefylled mid þon swetan

stence. Þeos smerenes wæs geworht of ehtatene cynna wyrtum, þær wæron þreo þa betstan ele, & nardus, & spica, seo is brunes

The ointment used by Mary was made of eighteen kinds of herbs.

heowes & godes stences, & þæt næfre ne afulaþ þæt mid hire

gesmered biþ. Þis wæs us gedæn to lifes bysene, & gif we nu

willap ure saula smerian mid mildheortnesse ele, þonne magon we bringan Drihtne unforwealwodne wæstm godra weorca.

We must anoint our souls with the oil of mercy.

Gemūnon we synle þæt we þa gód don þe us Godes bec lærap,

þæt is þonne, fæsten and halige wæccan, & ælmessylena æfter

urum gemete; & mid manegum oþrum gastlicum mægenum we

magon gecearnian þæt we urum Drihtne bringap godra weorca

swetne stenc. Maria seo þe sæt be Hælendes fotum þæt heo wolde geheran his word & his lara, heo tæcnaþ þa halgan

Mary denotes the Church triumphant.

cyricean on þære toweardan *worlde, seo biþ gefreolsod fram* p. 87.

eallum gewinum, & heo biþ on þære secawunga anre þæs

heofonlican þremmes, & heo restep on onsyne ures Drihtnes,

& hine hereþ unablinndlice. þæt cypde Iohannes se god-

spellere, þæt he geherde engla þreatas Gode lof singan, & þus

Lord God to receive glory, and honour, and power, and blessings, and thanks of all thy creatures that thou hast created in heaven and in earth, according to thy will.' Lazarus, whom Christ raised on the fourth day after that he was abiding corrupt in the tomb, betokeneth this world, which was corrupt through the practices of the most grievous impurity of sins and of wickednesses. Even so the heavy burden of the tomb and of death sitteth on the dead bodies, and the stone and the earth oppress them (the dead bodies). So sat, then, the intolerable burden of sins on all mankind [until the coming] of our Lord Jesus Christ. Now we ought to imitate Mary, who anointed the Saviour's feet and dried them with her locks; that is, that we should do good works and live aright; then follow we the Lord's footsteps, that is, if we teach other men well, and they rightly after our lore live to God; then do we bring the Lord a sweet savour in our deeds and in our precepts, as Paul the apostle hath said, 'We may anoint the Lord's feet if we will do good to other believers and help the poor—he who best can—and if we ever commiserate another's afflictions, and likewise also greatly rejoice at another's welfare.' The evangelist hath said that Judas was very angry because of the ointment. He said that it would be more profitable if it were sold for three hundred pence and distributed to the poor. Judas was like those men who will do ill to and destroy God's church. Yet he who was the teacher and example of soothfastness, and the king of all purity, permitted this godless thief to be with him. But by this example he hath shown us that true men have among them thieves and sinful men, and nevertheless they must suffer patiently their wickedness against themselves. Christ hath set us an example of patience. He did not say to Judas, 'Thou speakest this by reason of thy covetousness and thy thievery;' but he said, 'Let this be so, a good work has she wrought upon me.' With these words he manifested that he would suffer death. He said, 'Ye have the poor always with you, but me ye have not always.' The holy church is never without the poor. Those men alone have Christ in their hearts who are decreed to eternal life. Christ himself said, 'Ye have me ever present

cwæpan, 'Wyrþe þu eart, Drihten God, þæt þu onfó wuldor, & are, & mægen, & bletsunga, & dæda þancunga, ealra þinra gesceafta þe þu gesceope, on heofenum & on eorþan, æfter þinum willan.' Lazarus, þe Crist awelhte þy feorþan dæge þæs þe he on byrgenne wæs ful wunigende, he getacnaþ þysne middangeard, se wæs mid þon gewunon þære heofogoston gewemmednesse synna & mæna full. Eftre swa seo hefige byrþen siteþ on þæm deadan lichoman þære byrgenne & þæs deapes, & hie se stán & seo eorpe pryce, swa sæt þonne seo unaræfnedlice byrþen synna on eallum *þysum menniscan cyrre ures Drihtnes Hælendes * p. 86.

Lazarus denotes this world, full of sin and iniquity.

Cristes. Nu we sceolan onherian Marian þære þe smerede Hælendes fēt, & mid hire loccum dryge; þæt is þonne, þæt we sceolan god weorc wyrcean, & rihtlice libban, þonne fylge we Drihtnes swaþe, þæt is gif we opre men teala læraþ, & hie be urum larum rihtlice for Gode libbaþ, þonne bringe we Drihtne swetne stenc on urum dædum & larum. Swa Paulus se apostol cwæþ, 'Drihtnes fēt we magon smerian, gif we willaþ oþrum geleafullum teala dōn, & helpan þæs earman se þe bet mæge, & beon synle efenþrowgende opres earfoþum, swylce eac on opres gūde beon swiþe gefeonde.' Cwæþ se godspellere þæt Iudas wære swyþe gebolgen for þære smerenese; he cwæþ þæt nyttre wære þæt hie man gesealde to þrim hunde penega, & þa þonne gedælde þearfendum mannum. Iudas hæfde onlicnesse þara manna þe willaþ Godes cyricean yfelian & strudan, & hwæþere se þe wæs lareow, & soþfæstnesse bysen, & cining *ealre clænnesse, forlet mid him beon þone godwracean þeof. Ac mid þære bysene, he gecyþde þæt soþfæste men habbaþ mid him þeofas & synfulle men: & hwæþere hie sceolan heora yfel geþylde arefnan on him selfum. Crist us onstealde geþyldelice bysene; ne cwæþ he na to Iudan. 'Þis þu cwist for þinre gitsunge & for þinre stale;' ac he cwæþ, 'Læt þis þus wesan, god weorc heo wæs wyrcende in me.' Mid þysum wordum he gecyþde þæt he wolde beon swyrtende; he cwæþ, 'Synle ge habbaþ þearfan, ac ge me synle nabbap.' Ne biþ seo halige cirice næfre buton þearfan. Þa ane men habbaþ Crist on heora heortan, þe geteode beoþ to þon ecean life. Crist sylfa cwæþ, 'Synle ge me habbaþ mid

Good deeds are like Mary's ointment, a sweet savour to the Lord.

Judas is a type of those who destroy and injure God's church. * p. 89.

Only the righteous have Christ with them.

among believing men, through the glory of my divine nature ;' and nevertheless, the hidden presence hath not departed from us. Many men have him through the holy baptism, and through true belief of Christ's sacrifice that we receive at the altar ; but those men who live wickedly have not Christ in their hearts, but they prepare a habitation for devils, and eternal punishment for themselves. The evangelist said, 'The elders of the priests determined to slay Lazarus ;' and those wicked ones would not think that the Lord might again raise him as he had previously raised him from soul's death through his divine power. Matthew, the evangelist, said, 'When the Saviour would draw near to Jerusalem, he first came to Bethphage.' This was very fitting, when he had come from heaven to earth, that he would suffer for mankind, and should draw near to the time of our redemption. The town of Bethphage betokeneth Holy Church, in which are sung the holy mysteries (or sacraments) and where men confess their sins, and there pray to God for forgiveness. We have previously heard that the Saviour sent his two disciples, by which are betokened holy teachers, who must continue in true belief and in perfect works, and teach (men) love of God and of men. Without these two (loves) no man can come to eternal life. He said, 'Go into the village that stands before you.' Why did the Lord mention the royal city with a contemptuous name ? because villages in many places have often a mean situation. Yet this city was high and princely, but, nevertheless, Christ so contemptuously mentioned the great city and the holy Jerusalem, because the citizens were to him, on account of their unbelief and wickedness, very despicable and reprobate, and also because he was aware of the punishment that should hereafter come upon them—and that the city should be broken down and spoiled, as he told his apostles when they spake to Christ concerning the glory and the beauty of the temple and of the city, and said that it was a magnificent and beautiful work. The Lord then answered them, and said : 'Lo ! ye now see all the beauties of these buildings ; verily, I say unto you, that it shall come to pass for this people's sins and transgressions, that all these buildings shall be cast to the ground, and

geleaffullum mannum *ondweardne*, þurh þone mægen-þrym minre godeund[ne]sse; hwæpere seo beholene *ondweardnes* ne gewāt from us. Manige men hine habbaþ þurh *þæt* halige fulwiht, & þurh rihtne geleafan* Cristes onsægdnesse, þe we æt þæm weofode nimað; ac þa men þa þe on wōh lifiaþ, nabbað hie na Crist on heora heortan, ac hie gearwiaþ deoflum eardunga, & him selfum ece wite. Cwæþ se godspellere, ‘Pa ealdormen þara sacerda pohtan *þæt* hie woldan Lazarum ofsléan,’ & þa unlædan noldan gepencean *þæt* Drihten hine mihte eft aweccan, swa he hine ær of sawle deaþe awehte þurh þone mægenþrym. Matheus se godspellere sægde, ‘Pa Hælend wolde genealæcean Gerusalem, þa com he ær to Betfage.’ Wel *þæt* gedafenode þa he of heofenum to eorþan cwom, *þæt* he wolde þrowian for þis mennisce cym. & þære tide nealæhte ure alesnesse. Betfage, se tūn, getaenað þa halgan cyricean on þære biþ sunge *þæt* halige gerine. & men þær heora synna andettaþ, & him þær forgiwesne biddað. We gehyrdan ær *þætte* Hælend sende his twegen þegnas: þa taeniaþ halige lareowas, *þæt* hie sceolan þurhwunian on rihtum geleafan & on fulfremedlicum *weorcum, & hie sceolan læran Godes lufan & manna, buton þæm twām ne mæg nūn man becuman to þæm ecean life. He cwæþ: ‘Gaþ on þa wic þe beforan inc stondeð.’ Hwæt Drihten þa cynelican burh forhogodlice naman nemde; forþon oft wic beoþ on manegum stowum medmyccele gesette; seo ceaster þonne wæs hēh & aldorlic; ah forþon Crist þa mycclan burh & þa halgan Gerusalem swa forhogdlice nemde, forþon þe þa burhware him wæron for heora ungeleafan & mândædum swipe forhogde & ungecorene, & eac he wiste *þæt* wite *þæt* him toweard wæs, & *þæt* *þæt* seo burh sceolde abrocen weorpan & bereafod, swa he his apostolum sægde, þa h[ic] emb þone þrym & emb þa fægernesse þæs temples & ƿære burge to Criste spræcan, & cwædan *þæt* hit wære þrymlic geweorc & fæger. Drihten him þa *ondswerede* & cwæþ, ‘Hwæt ge nu geseoþ ealle þa fægernessa þissa getimbra, soþ is *þæt* ic eow seegge; **þæt* *þæt* geo weorpeð for þyses folces synnum & mândædum, * p. 92. *þæt* ealle þas getimbro beoþ toworpen, & her ne bið forlæten

Men have Christ by baptism and by the housel. * p. 90.

Bethphage denotes Holy Church.

The two disciples who were sent for the ass denote holy teachers, and the two loves necessary for eternal life. * p. 91.

Jesus called Jerusalem in contempt a village.

He despised the citizens on account of their sins.

here shall not be left stone upon stone that shall not be cast down from each other.' So it afterwards happened, forty years after they hanged Christ on the Rood and he suffered bodily death for men's salvation. For forty winters he ever awaited, through his great forbearance, that they would yet turn, or show some sorrow and amendment for the great sin and wickedness that they had committed against their Lord, and also against many of his saints. But when he saw that they would not show any amendment nor sorrow, but continued nevertheless in their sins, then the Lord sent upon them more vengeance than any other that ever before happened, except upon the people of Sodom alone. And that was when Titus came with the Roman army, and took vengeance upon them because they had crucified their king. Then the people fled when they knew the army was about to come into the city of Jerusalem. Then the emperor Titus surrounded the city without with his army, and long encamped there, till they who were in the city died of hunger; and on account of the famine they were not able to defend the city. But the emperor then destroyed the city, and slew the most part of the people. Of all those who were slain there, and died of hunger, with women and men, the number was eleven hundred thousand, and then they also took, of those of the people that remained and best pleased them, a hundred thousand, and led them with them into captivity. And eighteen hundred thousand they sent away, and sold them for money into distant regions. The number of all the people which the emperor Titus encompassed in Jerusalem was thirty hundred thousand, and on account of the vengeance of God he brought all to ruin, and disposed of the land as they (the Romans) themselves would. The punishment was as great as God's forbearance had previously been. The Lord said to his disciples, 'Ye shall find an ass and her foal bound, bring it to me.' What denoteth the ass upon which the Lord Christ would sit but the believing Jewish folk, and also many others who are subjected to God in good will, and therefore are worthy to bear the King of heaven in their hearts, and he will direct them to all good things and will bring them into the 'sight of peace;' for the name of the

stan ofor stán, þæt ælc ne sy fram oþrum adón.' Swa swa hit seoppan gelamp. xl. wintra æfter þon 7e hie Crist on rode ahengon, & for manna hælo lichoman deap he¹ prowode. *1* *Ther is imperfect and looks like a tall i.* *Jerusalem was destroyed for its wickedness forty years after Christ's death.* *1* he onbad, þurh þa mycelan gefyld, þæt feowertig wintra hweper hie gecyrran woldan, oppe anige hreowe & dædbote don þæs mycelan yfeles & mines, þe hie wið heora Drihten gedydon, & eac wip manige his haligra. Ða he þa geseah þæt hie nænige bote ne hreowe dón noldan, ah hie for þon heora yfelum þurh-wunedon, Drihten þa sende on hie maran wræce þonne æfre ær ænigū oþru gelumpe, buton Sodomwarum anum; þæt wæs þonne þa Titus com mid Romana herige, & him wræc þæt hie heora cyning on rode ahengon. Ða leode þa flugon þa hie þone here toweardne wiston on þa burh *Gerusalem. Titus þa se casere embsæt þa burh utan mid herige, & þær lange gewicode, oppæt hie hungre swultan þe on þære byrig wæron; and hie for þæm hungre þa burh werian [ne] mihton, ac se casere hie þa abræc, & þæs folces þæne mæstan dæl ofslog. Wæs þa manna eallra þe þær ofslegene wæron & hungre swultan, mid wifmannum & wæpnedmannum, endleofan siþum hund [teontig] þusenda: & þa hi gyt genaman þæs folces þe þær to lafe wæs, & him selost licodan, hund teontig þusenda, and mid him læddon on hæftned; & ehtatyne syþum hund teontig þusenda hi tosendon, & wið feo sealdon wide into leodscipas. Ealles þæs folces wæs, þe se casere Titus innon Ierusalem beferde, prittigun syþum hund teontig þusenda^a, & þæt eal for Godes wræce fordyde, & þæt land gesetton swa hie sylfe woldon. Wæs þæt wite swa strang, swa Godes gepeld ær mycel wæs. Drihten cwæþ to his þegnum, 'Gyt gemetap eoselan gebundene & hire folan, lædað hine to me.' Hwæt tacnaþ se eosel þe Drihten Crist on sittan *wolde, buton þæt geleaffulle folc

Three millions of people were brought to ruin by the vengeance of God.

His vengeance was as great as his forbearance had been.

** p. 94.*

^a 3,000,000, *i.e.* 11 X 100,000 + 100,000 + 18 X 100,000 = (11 + 1 + 18) X 100,000 = 30 X 100,000.

city which is called Jerusalem signifies 'sight of peace,' because the holy souls rest there. He said that his disciples did as he bade them. Truly that denoteth that the instructors must not take away from nor add to God's laws, but keep them as God himself has appointed. The teachers must mortify their own bodies by abstinence, and set an example of good life to those that succeed them, and prepare the way of the Lord for their minds. What betokeneth the crowd that went before Jesus but the Jewish people, among whom were the holy host of patriarchs and prophets that knew and prophesied of Christ's advent, of the marvels that he wrought, of his passion, resurrection, and ascension. They all cried out, and said, with one voice, 'Jesus, Son of David, blessed art thou who didst come in the name of the Lord. Save us in the highest!' The multitude that followed after betokeneth all those who, after Christ's coming, were converted to God. Now, then, all believers who love and believe in him, ought to cry with pure hearts and with sincere prayers, and in the teaching of holy writ. They said, 'Salvation to us in the highest,' even as if they had plainly said, 'Save us on earth, thou that hast Divine power in heaven.' We must also understand that they said, 'Save us on earth; we who are living in the body, and also those who are in hell, beseech of thee deliverance and salvation, and have done so from the beginning of the world.' And very proper was it both that the people, who went before, and who followed after, should say, 'Blessed art thou that comest in the name of the Lord,' because there was one belief and one hope in the Holy Trinity before Christ's advent; and accordingly we rightly sing in his praise, 'Save us in the highest.' All the arrangement was completed in the true incarnation for the perfection of the heavenly kingdom. The holy men, before Christ's coming, believed in him, and loved him, and spake of his coming; and by his passion they were redeemed from hell-torment, and were saved through his resurrection. We, then, are those who come after, and we know all this that has thus come to pass, wherefore we must believe on him, and love him, and we also know that he will come to judge and put an end to this

is nenned Gerusalem is gereht sibbe gesyhþ. forþon þe halige ^{Jerusalem means vision of peace.} saula þær restap. He cwæp *þæt* his þegnas dydon swa he him bebead. Cuplice *þæt* tacnaþ *þæt* þas lareowas ne sceolan Godes domas nawþer ne na wanian ne ne ecan, buton swa hie God sylf gesette. Þa lareowas sceolan heora agenne lichoman swencean on forhæfdnesse, & godes lifes bysene onstellan þam þe him æfter fylgeon, & Drihtnes weg gegearwian to heora modum. Hwæt tacnaþ seo menigo þe þær beforan ferde, buton ^{The crowd following Jesus denote the host of Jewish patriarchs and prophets.} *þæt* Iudisee folc on þam wæs se halga heap hehfædera & witegena, þa þe Cristes tocyne wiston & foresægdon, & þa wundro þe he worhte, & his þrowunga, & his æriste, & his upastignesse. Ealle hie cleopodan & cwædon anre stefne. *Hælend, Dauides * p. 95.

sunu. þu eart gebletsod, þu þe come on Drihtnes naman, hæl us on þam hehstan. *Þæt* æfterfylgende weorod tacnaþ ealle þaþe seoppan æfter Cristes cyme wæron to gode gecyrrede. Nu þonne sceolan cleopian ealle geleaffulle mid clænre heortan & mid hlutrum gebedum, & mid lāre haligra gewreota, þa þe hine lufian & ongelyfan. Hie cwædon, ‘hæl us on þon hehstan,’ efne swa swa hie openlice cwædon, ‘Hæl us on eorþan, þu þe godcund mægen hafast on heofenum.’ Eac us is to ongytene *þæt* hie cwædon, ‘Hæl us on eorþan we þe synt on lichomun lifgende, & éac þa þe on helle synt biddaþ þínre onlesnesse & þínre hælo, & swa dydon fram fruman middangeardes.’ Wel *þæt* gedafenode *þæt* *þæt* ærre folc cwæde & eac *þæt* æfterre, ‘Gebletsad þu eart, þu þe come on Drihtnes noman;’ forþon hit wæs an geleafa & án hilt on þa halgan þrynesse ær Cristes tocyne. & æfter þon wé singaþ rihtlice on his lof, ‘Hæl us on þam hehstan.’ Eal seo stih tung *wæs ^{Before Christ's advent holy men spake of his coming.} *þæt* gefremed on þære soþan onflæscnesse for gefyllnesse þæs heofonlican eþles. Þa halgan ær Cristes cyme on hine gelyfdon, & hine lufodan, & hine toweardne sægdon, & mid his þrowunga hie wurdan alesde of helle wíte, & mid his æriste gehælde. Wé þonne synt þe þær æfter fylgeaþ; & we witon eall þis þus geworden, forðon we sceolan on hine gelyfan, & hine lufian, & we eac witon *þæt* he is toweard to demenne, & þas world to geendenne. Nu we habbaþ myccle nedþearfe *þæt* he

The meaning of the words ‘Salvation to us in the highest.’

Before Christ's advent holy men spake of his coming. * p. 96.

They were redeemed by Christ's sufferings, and saved by his resurrection.

world. Now it is very needful for us that he find us ready; and we know full well that we must in this brief time earn eternal rest, then may we in angelic bliss rejoice with our Lord, where he liveth and reigneth without end, everlastingly. Amen.

VII.

EASTER DAY.

Dearest men, this paschal festival presents to us a manifest token of the eternal life, as we may now hear related, so that none may need doubt that the event shall happen at this present season, when the same Creator will sit upon his judgment seat, and before him shall be present all angel-kind and mankind, and also accursed spirits; and there shall be investigated each man's deeds. And he who is now humble, and with all his mind mindful of Christ's passion and of his resurrection, shall receive a heavenly reward. And he who neglects to observe God's behests, or to bear at all in mind our Lord's meekness, shall hear a severe sentence and afterwards shall dwell in eternal torments, of which there shall be never any end. Then is this time of all times, the highest and most sacred: and at this time we should have divine and worldly bliss, because for our example the Lord arose from the dead after his passion, after the bonds of his death, and after the bonds of hell's darkness; and he laid upon the prince of devils eternal torment and vengeance, and delivered mankind, as the prophet David prophesied of this period, thus saying, 'Our Lord delivered us' and hath fulfilled what he had long threatened the accursed spirits; and he hath made known to men at this present time all the things that were ever before prophesied by the prophets concerning his passion, his resurrection, and his harrowing of hell, and concerning his many miracles which were previously foretold. All that he hath fulfilled. Let us now hear and consider what he did, and by what means he made us free. He was not by any necessity compelled, but of his own will descended upon earth, and here suffered many afflictions and sorrows from the Jews

us gearwe finde. We witon ful geare þæt we sceolan on þisse
 sceortan tide gearnian éce ræste, þonne motan we in þære
 engellican blisse gefeón mid *urum* Drihtne, þær he leofað &
 rixað abuton ende, on eenesse. Amen.

Let us try to
 merit here
 eternal bliss.

VII.

*DOMINICA PASCHA.

* p. 97.

Men þa leofestan, þis eastorlice geryno¹ us æteoweð þæs ecean¹ *Originally,*
 lifes sweotole bysene, swa we nu gehyran magon forþ
 reccean & seeggean, þæt nænigne² tweogean ne þearf þert seo² *Originally,*
 wyrd on þas *ond*weardan tid geweorþan sceal, þæt se ilc[a] Scyp-
 pend gesittan wile on his domsetle : him biþ beforan andweard
 eal engla cynn & manna cynn, & eac swylce werigra gasta ; &
 þær beoð asmeade æghwylces mannes dæda ; & se þe nu biþ
 eapmod & gemyndig Drihtnes þrowunge & his æriste ealle mode,
 se sceal heofonlicre mede onfón ; & se þe nu forhogap þæt he
 Godes bebodu healde, oþþe ænig gemynd hæbbe Drihtnes eap-
 modnesse, se þær sceal heardne dom gehyran, & seopþan on
 ecum witum wunian, þara næfre ende ne cymeþ. Þonne is þeos
 tid ealra tida hebst & halgost, & on þas tid we sceolan habban
 godcunde blisse & eac worldeunde, forþon þe Drihten of d[eape]
 aras mancynne to bysene æfter his [þro]*wunga, & æfter þæm
 bendum his deapes, & æfter þæm clammum helle þeostra ; &
 þæt wite & þæt éce wræc asette on þone aldor deofla, & mancyn
 freolsode ; swa se witga Daudi he þisse tide witgade, & þus
 cwæp : ‘ Ure Drihten us gefreolsode ; ’ & he geendode þæt he
 lange to þæm awergdum gastum gebeotod hæfde, & he mannum
 gecyþde on þas *ond*weardan tid ealle þa ping þe æfre ær from
 witgum gewitgode wæron, be his þrowunga & be his æriste,
 & be his hergunga on helle, & be his wundra manegum þe ær
 gesægde wæron—eall he þæt gefylde. Uton nu gehyran &
 gefencean hwæt he dyde, & mid hwy he us fréo gedyde. Næs
 he mid nænigum nede gebæded, ac he mid his sylfes willan to
 eorþan astag, & her manige setunga & searwa adreag æt Iudeum,

The Day of
 Doom will
 take place at
 the season of
 Easter.

Easter is of
 all times the
 highest and
 most sacred.

* p. 98.

David fore-
 told the
 events of this
 period.

Christ suf-
 fered for us
 willingly.

and the wicked scribes ; and then at last he permitted his body to be fastened with nails to the cross, and suffered death for us, because he would give us everlasting life ; and then he sent his glorious spirit into the abyss of hell and there bound and humbled the prince of all darkness and of eternal death, and exceedingly troubled all his confederates, and brake in pieces hell-gates and their iron bolts, and from thence brought out all his elect ; and he overcame the darkness of the devil's with his shining light. They were then exceedingly terrified and exclaimed, thus saying, Whence is this man thus strong, thus glorious, and thus terrible ? The world was long previously subject to us, and death yielded to us much tribute. Never before has it happened to us that death has thus been put an end to, nor ever before has such terror befallen to us and to hell. Oh, now, who is this that fearless enters our confines, and not only does not dread punishment from us but will also release others from our bonds ? Think we this be he whom we thought that through his death all the world should be subject to us ? Hearest thou, our chief ? This is the same for whose death thou hast long striven. And thou didst promise us with thy support much spoil at last. But how wilt thou now do with respect to him ? and how mayest thou now overthrow him ? Now he hath put all thy darkness to flight through his brightness, and hath broken all thy prison in pieces ; and all those whom thou previously heldest captive he hath set free, and their life he hath turned to joy ; and those now mock us who previously sighed under our bonds. Why bringest thou hither this man who by his coming hath turned all his chosen to their ancient bliss ? Though they were previously despairing of eternal life, they are now very joyful. There is now no weeping nor lamentation heard here, as was previously wont to be, in this place of torment. Oh, now, our chief, those riches that thou obtainedst in the beginning through the beldness and the disobedience of the first man and the forfeiture of Paradise—all those he hath now seized, and through Christ's cross all thy bliss is turned to grief. When thou didst wish what thou didst know (should come to pass), that Christ should be crucified, thou didst not know how many troubles at his death should come upon us all. Thou wouldst ever defile him, in whom thou didst know there was no sin.

æt þæm unlædum bocerum ; & þa æt nehstan he let his lichoman on rode mid næglum gefæstnian, & deap he geprowode for us, forþon þe he wolde us *þæt* ece lif forgifan. & he þa *onsende his þonē wuldorfaestan gast to helle grunde, & þær *p. 99.* þone ealdor ealra þeostra & þæs ecean deaþes geband & gehynde, & ealne his geferscipe swyþe gedrefde, & helle geatu & hire þa ærenan scyttelas he ealle tobræc, & ealle his þa gecorenan he þonon alædde, & þara deofla þeostro he oforgeāt mid his þæm scinendan lechte. Hie þa swiþe forhte & abregde þus cwædon : ‘ Hwonon is þes þus strang, & þus beorht, & þus egesfull ? Se middangeard þe us wæs lange ær underpeoded, & us deap mycel gafol geald ; ne gelomp hit nā ær *þæt* us swylc deap geendod wære, ne us næfre swylc ege ne wearþ ær to helle geendebyrdded. Eala nu hwæt is þes þe þus unforht gæþ on ure gemæro ? & nis nō *þæt* ān *þæt* he him ure witu ondræde, ac he wile eac oþre of urum bendum alesan. Wene we sy þis se þe we wendon *þæt* purh his deap us sceolde beon eall middan*geard *p. 100.* underpeoded. Gehyrstu ure aldor ? þis is se ilca þe þu longe for his deaþe plegodest, & þu us æt endestæfe mycel here-reaf gehête. Ac hwæt wilt þu his nu don ? & hwæt miht þu his onwendan ? Nu he hafað ealle þine þeostro mid his beorhtnesse geflemed, & eal þin carcern he hafað tobrocen, & þa þe þu ær on hæftuede hæfdest, ealle þa he hæfþ onllyse, & beora lif he hæfþ to geféan gecyrred ; & þa us nu bysmriað þa þe ær on urum bendum sworetan. Tohwon læddest þu hider þeosne þe on his cyme ealle his gecorene he hafað to þære ærran blisse gecorene¹ ? *1 ? read gecyrrede.* Þeah hie ær þæs ecan lifes orweue wæron, hie synt nu swiþe blipe. Nis her nu nænig wóp ne nænig heáf gehyred, swa hit ær gewunelic wæs on þisse wite stowe. Eala nu, þu ure aldor, þa þine welan þe þu on fruman begeate æt þæs ærestan mannes egeleasnesse & unhyrsumnesse, & æt neorxna wanges *anfor- *p. 101.* lætnesse, ealle þa he hafað nu on þe genumene, & purh Cristes rode is eal þin blis to unrotnesse geworden. Þonne þu wyscetst *þæt* þu wistest Crist on rode abangenne, nystest þu no hu monige earfoða us eallum æt his deaþe becuman sceoldan. Þu woldest symle þone besmitan þe þu nan wiht ysles on nystest.

After his death he harrowed hell,

and caused the accursed spirits great alarm.

The devils question their chief about Jesus.

They want to know why he has been brought to hell.

Christ's cross has turned they say all their bliss to sorrow.

Wherefore broughtest thou hither this free and innocent man? Now by his coming hither he hath condemned and humiliated all the guilty. Then immediately after, the impious voice of hell's host was heard, and their lamentation. Then it happened without any delay that, on account of the coming of the Lord's kingdom, that all the iron bolts of hell's locks were broken; and forthwith the innumerable host of sanctified souls who previously were held captive did obeisance to the Saviour, and with weeping supplication prayed to him, thus saying: 'Thou didst come to us as the redeemer of the world. Thou didst come to us—the hope of heaven and earth's hosts, and also our hope—for of yore the prophets foretold thy coming, and we hoped and trusted in thy coming hither; thou didst give on earth forgiveness of sins to men. Set us free from hell's power and from hell's bondage. Now, since for us thou didst descend into hell's abyss, leave us not now to dwell in torment when thou turnest to thy kingdom on high. Thou didst set the sign of thy glory in the world, set now the token of thy glory in hell.' Without delay this prayer was at once heard, and immediately the innumerable host of holy souls, at the Lord's bidding, were raised out of the fiery sulphur, and He felled down the old devil and cast him bound into hell's abyss. Then the holy souls with ineffable joy cried to the Lord, thus saying: 'Ascend up now, Lord Jesus Christ, now thou hast spoiled hell, and hast bound the prince of death in these torments; manifest now bliss to the world that all thy chosen may rejoice and trust in thy ascension.' Adam and Eve, as yet, had not been set free, but were held in bonds; Adam then with weeping and with piteous voice cried to the Lord, and said, 'Have mercy upon me, O Lord, have mercy upon me, for thy great mercy, and blot out my unrighteousness, because I have sinned against thee alone and have done great sin before thee. I have erred as the sheep that perishes. Visit now thy servant, O Lord, for thy hands have made and fashioned me; leave not my soul with hell's hosts, but show thy mercy upon me, and bring me out of these bonds, and from this prison house, and from the shadow of death.' The Lord Jesus then had mercy upon Adam, and at once his bonds were unloosed, and having embraced the Saviour's knees

Tohwon læddest þu þeosne fræne & unscyldigne hider? Nu he hafaþ on his hidercyme ealle scyldige forðemde & gehýnde. Ða sona æfter þon þe seo arlease helwarena stefn wæs gehýred & heora gnornung, þa wæs buton ælcere yldinge for Drihtnes cynedomes tocyme þætte ealle þa isenan scyttelas helle loca wurdan tobrocene; & þa sona instæpes seo unarimedlice menigo haligra saula þe ær gehæftneðe wæron to þæm Hælende onlutan, & mid wependre halsunga hine bædon, & þus cwædon: 'Þu come to us, middangeardes Alysend, þu come to us heofonwara *hyht, & eorþwara, & eac ure hyht, forþon us gæara ær witgan * p. 102. þe toweardne sægdon, & we to þinum hidercyme hopodan & hyhtan. Þu sealdest on eorþan mannum synna forðfinessa. Ales us nu of deofles onwalde & of helle hæftneðe. Nu þu for us astige on helle grund, ne forlæt þu us nu on witum wunian, þonne þu to þinum uplican rice cyrre. Ðu asettest þines wuldres myrecels on worlde, sete nu þín wuldres tacn in helle.' Næs þa nænig ylding toþon þa þeos ben wæs gehýred, þa sona seo unarimede menigo haligra saula mid Drihtnes hæse wæron of þæm cwicwile ahasena¹, & he gefylde þone ealdan feond, & on helle grund gebundenne awarep. Ða halgan sawla þa mid unaseggendlicum gefeán cleopodan to Drihtne, & þus cwæpon: 'Astig nu, Drihten Hælend Crist, up, nu þu hafast helle bereafod, * & þæs deapes aldor on þyssum witum gebundenne.' Gecyþ nu middangearde blisse þæt on þinum upstige geblissian & gehylton ealle þine gecorenan.' Adam þagýt & Eua næron onlýsde, ah on bendum hie wæron hæfde. Adam þa wependre stefne & earmlicre cegde to Drihtne, & cwæp: 'Miltsa me, Drihten; miltsa me for þinne mycelan mildheortnesse, & adilega mine unrihtwisnessa; forþon þe ánum ic gesyngade, & mycel yfel beforan þe ic gedyde. Ic gedwolede swa swa þæt sceap þæt forwearp. Sec nu þinne þeow, Drihten, forþon þe þine handa me geworhtan & geheowodan; ne forlæt þu mine saule mid hellwarum; ac do on me þine mildheor[t]nesse, & alæd me út of þyssum bendum, & of þyses carcernes huse, & of deapes secan.' Drihten Hælend þa wæs miltsigende Adame, & raþe his bendas wæron onlýsde; & befealden to Hælendes

The devils raised their voice and bewailed the Lord's coming, whereby Hell's gates were broken open, and the spirits of the just ones released.

Christ then bound the devil, and cast him into the abyss of hell.

¹ Originally ahasana = ahasene.

² p. 103. MS. gebundenne.

Adam and Eve were the last to be released.

* p. 101.

he said, 'My soul shall bless the Lord, and all that is within me shall bless his holy name. Thou thyself hast become merciful to all my unrighteousness, thou thyself didst heal my infirmities, and didst deliver my soul from eternal perdition, and didst satisfy my longing with good things.' Eve as yet continued in bonds and in weeping. She said 'Thou, O Lord, art just and thy judgments are right, therefore deservedly I suffer these torments. In Paradise I was in honour and I did not perceive it; I became perverse and like to foolish brutes. But thou Lord, shield of my youth and of me, be not mindful of my folly, nor turn from me thy presence nor thy mercy, and turn not in anger from thy servant. Hear, O gracious God, my voice with which I, poor one, cry unto thee, for my life and my years have been consumed in sorrow and lamentation. Thou knowest my fashioning, that I am dust and ashes, if thou beholdest my unrighteousness. I entreat thee now, Lord, for the sake of thy servant Saint Mary, whom thou hast honoured with heavenly glory. Thou didst fill her womb for nine months with the prize of all the world. Thou knowest that thou, O Lord, didst spring from my daughter, and that her flesh is of my flesh, and her bone of my bones. Have mercy now upon me, Lord, for the honour of her glory. My Creator have mercy upon me, most wretched of all women, and pity me and deliver me from the bonds of this death.' The Lord Jesus then had mercy upon Eve, and immediately her bonds were unloosed. She then cried out, thus saying, 'Let thy name, O Lord, be blessed in the world, because thy mercy is great towards me. Now thou hast delivered my soul from the nether hell.' Then the patriarch Abraham, with all the holy souls that from the beginning of the world had been held captive, cried out with joyful voice and said, 'We confess thee, O Lord, and we praise thee because thou hast delivered us from the author of death, and hast made us joyful through thy coming.' Then the Lord, with the spoil that he had taken from hell, immediately went living from the tomb, raised by his own power, and afterwards clothed himself with his unspotted body, and showed himself to his followers, because he wished to put away every doubt from their hearts. And he also showed the wounds and the

eneowum, he cwæp, 'Min saul bletsap Drihten; & ealle mine þa
 inneran his þone halgan naman. Þu þe árfæst eart geworden
 eallum minum únrihtwisnessum, þu þe gehældeð mine adla,
 & mín lif of þære ecean forwyrde þu onlyðdest, mine georn-
 nesse mid gode þu gefyldest.' Eua þagyt on bendum & owópe
 þurhwunode; heo cwæp: 'Sopfæst eart þu, Drihten, & rihte
 syndon þine domas; forþon þe mid gewyrhtum ic þás prowige:
 ic wæs mid weorþmende on neorxna wänge, & ic *þæt* ne on-
 geat; ic wæs wiþermende & únwisum netenum gelic geworden.
 Ac þu Drihten seyld minre iugoþe & min, onunwisdomes ne
 wes þu gemyndig, ne ne ahwyrf þu þine onsyne, ne þine mild-
 heortnesse from me, ne þu ne gecyr on erre from þinre þeowene;
 gehyr þu árfæsta God mine stefne, mid þære ic earm to þe
 cleopie; forþon on sare & on *geomrunga min lif & mine *p. 105.
 gear syndon fornumene. Drihten, þu wast mine geheowunga,
þæt ic eom dust & æxe, gif þu mine unríhtwisnesse behealdeð.
 Ic þe halsige nu, Drihten, for þinre þeowene, Sancta Marian, þa
 þu mid heofonlicum wuldre geweorþodeð; hire innop þu ge-
 fyldest nigon monaþ mid ealles middangeardes weorpe; þu
 wast *þæt* þu of minre dehter, Drihten, onwoce; & *þæt* hire flæsc
 is of minum flæsce, & hire ban of minum banum. Ara me nu,
 min Drihten, for hire wuldres weorþmyndum, ara me ungesælig-
 ost ealra wifa, & mín Scyppend miltsa me, & genere me of
 þysses deaþes bendum.' Drihten Hælend þa wæs miltsiende
 Euan, & raþe hire bendas wæron onlysede. Heo cleopode þa
 & þus cwæp: 'Sy þín nama, Drihten, gebletsað on worlde;
 forþon þe þín mildheortnes is mycel ofor me; nu þu generedest
 mine saule of þære neoþeran helle.' Abraham þa se heahfæder,
 mid eallum þam halgum saulum þe fram worlde fruman gehæft-
 nede wæron, blipre stefne cegdon, & cwædon: 'We ondettap
 þe, Drihten, & þe hergeap; forþon þe þu us alesdest from deaþes
 fruman, & þu us gewelegodeð mid þinum tocyne.' Mid þon þe
 Drihten þa þa here-hyhþ þe on helle genumen hæfde, raþe he
 lifgende ut eode of his byrgenne mid his agenre mihte aweht, &
 eft mid his unwemmmum lichoman hine gegyrede; & he hine his
 gingrum æteowde, forþon þe he wolde ælcne tweón of heora

Adam and
 Eve entreat
 our Lord to
 deliver them
 from hell's
 prison-house.

Eve beseeches
 the Lord by
 her daughter
 St. Mary.

After the re-
 lease of Adam
 and Eve,

Abraham and
 all the Patri-
 archs praise
 the Lord.

Then the
 Saviour left
 hell with all
 his elect.

scars of the nails to unbelieving men, because he would not that any should be distrustful of his resurrection. And afterwards in the sight of many men he ascended into heaven, and sat on the right hand of God the Father; from whence he was never absent by reason of his divine nature, but was ever there established. Let all believing folk therefore now rejoice and be glad, because Christ's blood was shed for us. Let us all rejoice in the Lord, who celebrate his resurrection, because he diminished nought of his divinity when he took upon him a human body and delivered us out of the devil's power. Now, we hear, dearest men, how manifold things the Lord suffered for us, when he with his blood redeemed us from hell's bondage. Let us therefore consider what recompence we have to offer to him, when he shall recount and say all this at this same time that he shall sit on his judgment seat; when we must with our souls alone make recompence and amends for all things that we have previously done against his commands, or have left undone what we ought to have done. Let us now consider how much awe shall come upon all creatures at this present time, when the Doom draws near: and the manifestation of the day shall be very terrible to all creatures. On that day heaven, earth, and sea, and all things that are therein, shall pass away. So also on account of the same event the sun and moon shall pass away, and all the light of the stars shall fail. And the Rood of our Lord, which now puts to flight accursed spirits on the earth, shall be raised in the course of the stars: and on that day heaven shall be rolled up like a book; and on that day earth shall be consumed to ashes, and on that day the sea shall dry up and all the powers of heaven shall be turned and moved. And six days before this day various marvellous tokens shall befall each day. On the first day, at mid-day, a great lamentation of all creatures shall take place, and men shall hear a great noise in heaven as of an army being gathered together and set in array there. Then shall ascend a great bloody cloud from the North and cover all this heaven; and after the cloud shall come lightning and thunder all the day. And in the evening there shall rain a bloody rain. On the following day there shall be heard in the heavens a great sound of the arraying of

heortum adón. & he eac æteowde þa wunda & þara nægla dolh
 þæm úngeleaffullum mannum, forþon þe he nolde *þæt* ænig
 ortrywnes wære emb his æriste; & þa æfter þon on manigra
 manna gesyhþe he astag on heofenas, & he gesæt Godfæder on
 þa swipran healfe, þonon he næfre næs *þurh his godecundnesse, * p. 107.
 ac he symle þær gestapelod wæs; forþon hyhton nu & blissian
 eall geleaffull fole, forþon þe for us Cristes blöd wæs agoten.
 Uton we ealle wynsumian on Drihten we þe his æriste mærsiaþ;
 forþon þe he his godecundnesse nan wiht ne gewanode, þa he
 þone menniscan lichoman onfeng, & us of deofles anwalde alesde.
 Nu we gehyrap, men þa leofestan, hu manigfeald þing Drihten
 for us geprowode, þa he us mid his blode abohte of helle hæft-
 nede. Uton we forþon gepencean hwylc handlean we him forþ
 to herenne habban, þonne he eal þis reop & sægþ æt þisse ilcan
 tide, þonne he gesiteþ on his dom setle; þonne sceolan we mid
 ure aure saule forgyldan & gebetan ealle þa þing þe we ær ofor
 his bebod gedydon, oþþe þæs awægdon þe we dón sceoldan.
 Uton *nu gepencean hu mycel egsa gelimpeþ eallum gesceaftum * p. 108.
 on þæs *ond*weardan tíð, þonne se dom nealæceþ, & seo openung
 þæs dæges is swiþe egesfull eallum gesceaftum. On þæm dæge
 gewiteþ heofon & eorþe, & sæ, & ealle þa þing þe on þæm
 syndon, swa eac for þære ilcan wyrde gewiteþ sunne & mona &
 eal tungla leoht aspringeþ; & seo rod ures Drihtnes bið aráred
 on *þæt* gewrixle þara tungla, seo nu on middangearde awergde
 gastas flemep. & on þæm dæge heofon biþ befealden swa swa
 bōc, & on þæm dæge eorþe biþ forbærned to axan, & on þæm
 dæge sæ aþrugap, & on þæm dæge eall heofona mægen biþ on-
 wended & onhrered; & syx dagum ær þissum dæge gelimpeþ
 syllice tacn æghwylce aue dæge. Þy ærestan dæge on midne
 dæg gelimpeþ mycel gnornung ealra gesceafta, & men gehyrap
 mycele stefne on heofenum swylce þær man fýrde *trymme &
 samnige; þonne astigeþ blodig wolcen mycel from norþdæle, &
 oforþeop ealne þysne heofon; & æfter þæm wolcne cymeþ legetu
 & þunor ealne¹ þone dæg; [&] rineþ blodig regn æt æfen. On
 þæm æfteran dæge biþ gehyred mycel stefn on heofenum fýrd-
 weorodes getrymnesse, & eorþe biþ onhrered of hire stowe,

He ascended,
 in the sight
 of many men,
 into heaven,
 and sat at
 the Father's
 right hand.

His human
 nature did
 not impair his
 divinity.

The day of
 Doom shall
 be very awful
 to all crea-
 tures.

The cross of
 Christ shall
 appear in the
 firmament.

On the first
 day before
 the Doom
 there shall be
 a bloody
 cloud and
 lightning and
 thunder.

* p. 109.

¹ MS. & ealne.

On the second
 day there
 shall be a
 great noise in

armies; and earth shall be moved out of her place, and heaven shall be open at one quarter—on the East; and at evening a great host shall come forth from the open end and obscure and cover over the heavens; and a bloody and fiery rain shall endeavour to devour and consume this earth, and the heaven shall fall to the four ends of the earth; and all the earth shall be overwhelmed with darkness at the eleventh hour of the day. Then all folk shall say, ‘The Lord have mercy upon us and pity us, who was praised by means of angels when he was born in Bethlehem:—then they cried and thus spake—“Glory be to God in heaven and to men on earth who are of goodwill.”’ On the third day the earth on the North and East parts will speak to one another, and the deep will rage and will devour the earth; and all the powers of the earth shall be changed, and great earthquakes shall happen on that day. After the third hour on the fourth day there shall be mighty thunders in the heavens: and then shall all idols fall down; and then it shall be at sunset, and yet no light shall appear; and the moon shall be quenched and darkness shall come upon all the world, and the stars all day shall run across our sight. And men may see them (the stars) as plainly as at night when it freezes hard. And then on that day they will hate this world’s weal and the things that they now love. On the fifth day at noon the heaven will burst asunder from the East unto the West quarter; and then all angel-kind shall look through the aperture on mankind. Then shall all men see what it will be at this world’s end. They shall flee then to the mountains and hide themselves, on account of the presence of the angels, and then shall they speak to the earth, and beseech it to swallow them up and hide them; and they will wish that they never were born of father nor mother. So was it of yore prophesied concerning this time in Christ’s books, thus saying, ‘Blessed are those that were barren, and blessed are the wombs that have never brought forth, and the breasts which have never given suck.’ And then shall they say to the hills and to the mountains: ‘Fall upon us, and cover and hide us, that we may no longer endure this horror from these angels. Now is all manifested that we previously had kept secret.’ On the sixth day before the third hour from the

& heofon biþ open on sumum ende on þæm eastdæle; & mycel
 mægen forþcymep þurh þone openan dæl, & þone heofon ofor-
 þeap & oforwryhþ æt æfen; & blodig regn & fyren fundiaþ þæs
 eorþan to forswylgenne & to forbarnenne; & seo heofon biþ
 gefeallen æt þæm feower endum middangeardes; & eall eorþe
 bið mid þeostrum oforþeaht æt þa endlyftan tid þæs dæges.
 & þonne cwep eall folc; 'Arige us nu & miltsige se Drihten
 þe on engla endebyrdnesse wæs gehered, þa he on Betleem wæs
 acenned, *þa cleopodan hie & þus cwædon: "Wuldor sy Gode *p. 110.
 on heanessum & mannum on eorþan þam þe gódes willan syn."'
 Ðy þriðdan dæge seo eorþe on þæm norþ-ende & on þam éast-ende
 sprecap him betweonum; & þa néolnessa grymetiaþ, & þa eorþan
 willaþ forswelgan. Þonne biþ eall eorþan mægen onwended,
 & mycel eorþhrernes bið on þæm dæge geworden. Ðy feorþan
 dæge ofor undern beoþ mycele þuneras on heofnum; & þonne
 gefeallaþ ealle deofolgyrd; & þonne hit biþ æt sunnan setlgange,
 & þeah hwæþre nænig leoht ne æteowep; & mona biþ adwæsed;
 & beoþ þeostra forþ gewordenne ofor ealle world; & steorran
 yrnaf wipersynes ealne þone dæg; & men hie magan geseon swa
 sutole swa on niht þonne hit swipe freoseþ; & þonne on þæm
 dæge hatigaþ þisse worlde welan & þa þing þe hie nu lufiaþ.
 Ðy fiftan dæge æt underne se heofon tobyrst from þæm eastdæle
 of þone *westdæl; & þonne eall engla cynn lociaþ þurh þa
 ont'nesse on manna cynn. Þonne geseoþ ealle menn þæt hit
 wile beon æt þisse worlde ende. Fleoþ þonne to muntum & hie
 hydað for þara engla onsyne, & þonne cwepaþ to þære eorþan, &
 biddaþ þæt heo hie forswelge & gebyde, & wyscaþ þæt hie
 næfre næron acennede from fæder ne from meder; swa hit
 geara be þon on Cristes bocum gewitgod wæs, & þus cwepaþ:
 'Eadige syndon þa men þa þe wæron úberende, & eadige syndon
 þa innopas þa þe næfre ne cendon, & þa breost þa þe næfre
 meolegende næron'; & þonne hie cwepaþ to þæm dunum & to
 þæm hyllum: 'Feallaþ ofor us, & us bewreoþ & gebydað,
 þæt we ne þurfon þysne ege leng þrowian æt þyssum englum.
 Nu is eal gesyne þæt we ár behýded hæfdon.' Ðy syxtan dæge
 ær underne þonne biþ from feower endum þære eorþan eall mid-
 heaven: the
 earth shall be
 moved, and
 the east part
 of the heavens
 shall open,
 and a great
 host shall
 come forth.
 On the third
 day the north
 and east parts
 of the earth
 shall address
 each other.
 On the fourth
 day. All idols
 shall fall
 down. All
 light shall
 fail.
 On the fifth
 day the
 heavens will
 burst asun-
 der from east
 to west, and
 angels shall
 look through
 the breach.
 *p. 111.
 Mankind will
 flee to the
 mountains,
 and call upon
 the hills to
 hide them.
 On the sixth
 day before
 noon accured

four ends of the earth all the world shall then be filled with accursed spirits, who will endeavour to take great spoil of men's souls, as Antichrist previously did. And when he cometh then will he threaten to send those souls into eternal punishments who will not obey him. And then at last he himself shall be driven into everlasting woe. So then on that day shall come Saint Michael with a heavenly host of holy spirits, and shall then slay all those accursed folk, and drive them into hell's abyss for their disobeying of God's behests and for their wickednesses. Then shall all creatures see our Lord's power, though mankind now will not acknowledge or recognise it. Then after these things the seventh day will be nigh at hand. And then Saint Michael the Archangel will command the four trumpets to be blown at these four quarters of the earth and will raise up all bodies from the dead, though they were previously hidden by the earth, or drowned in the water, or devoured by wild animals, or carried off by birds, or torn to pieces by fishes, or in any wise departed from this world. All must rise again then, and go forth to the Doom in such form as they previously adorned themselves; but not with gold nor with sumptuous-woven (purple) garments, but with good and holy deeds we must be adorned if we desire then to be on the right hand of the Lord Jesus Christ, along with faithful and chosen souls whom he will send into everlasting light. Wherefore we must now consider, the while we may, our soul's need, lest we lose these opportune times and desire to repent when we are no longer able. Let us be humble and merciful and charitable, and let us put away and banish from our hearts deceit, leasings, and envy, and let us have a right mind towards other men. For God himself shall then take no heed of any man's penitence, and no intercession shall avail us there; but he will then be more relentless and remorseless than any wild beast, or than any anger might ever be. And as much as man's might was the greater and he was the richer in this world, so much the more then shall the supreme Judge require from him, since he himself shall merit and obtain relentless and harsh justice, as it is written concerning such, 'The man who now judgeth the poor without mercy shall hereafter be doomed to stern justice.' Let us now, dearest men,

dangeard mid awergdum gastum gefylled, þa fundiaþ þæt hie willon genimon mycele herehyþ mauma saula * swa Antecrist ær befors dyde; & þonne he cymeþ þonne beotap he þæt he wile þa saula sendan on éce witu þa þe him heran nellap; & þonne æt nehstan biþ he sylfa on eene wéan bedrifen. Swa þonne þy dæge cymeþ *Sanctus* Michahel mid heofonlicum preate haligra gasta, & þa þonne ofsleap ealle þa awergdan, & on helle grund bedrifap for heora unhyrsumnesse Godes beboda & for heora mândædum. Þonne geseoþ ealle gesceafta ures Drihtnes mihte, þeah þe hie nu mennisce men oncnawan nellan ne ongytan. Þonne æfter þeossum þingum biþ neh þæm seofothan dæge; & þonne hateþ *Sanctus* Michahel se heahengl blawan þa feower beman æt þissum feower endum middangeardes, & aweceap ealle þa lichoman of deaþe, þeah þe hie ær eorþe bewrigen hæfde, opþe on wætere adruncean, opþe wildeor abiton, opþe fuglas tobæron, opþe fixas toslitan, opþe on ænige wisan of þisse worlde gewiton * ealle hie sceolan þonne arisan, & forþgân to þam dome, on swylcum heowe swa hie ær hie sylfe gefrætwodan. Næs na mid golde ne mid godwebbenum hræglum, ac mid godum dædum & halgum we sceolan beon gefrætwode, gif we þonne willap beon on þa swiþran healfe Drihtnes Hælendes Cristes mid soþfæstum saulum & gecorenun, þa he sendeþ on éce leoht. Forþon we sceolan nu gepencean, þa hwile þe we magan & motan, ure saula þearfe, þe læs we foryldon þas alyfdon tid, & þonne willon þonne we ne magon. Uton beon eapmode & mildheorte & ælmesgeorne, facen & leasunga & æfeste from urum heortum adoon & afyrran, & beon rihtwise on urum mode wiþ opre men; forþon þe God sylfa þonne ne gymeþ nænges mannes hreowe; ne þær nænige þingunga ne beoþ; ac biþ þonne réþra [&] þearlwisra þonne ænig wilde deor, * opþe æfre ænig mól gewurde. & swa mycele swa þæs mannes miht beo mare, & he biþ weligra on þisse worlde, swa him þonne se uplica Dema mare toseþ, þonne he him sylfum repne dom & heardne gecarnaþ & begyteþ, swa hit be þon gecweden is: 'Se mon se þe nu demeþ þæm earnum buton mildheortnesse, þonne biþ þam eft heard dóm geteod.'

spirits will fill the earth.

* p. 112.

Antichrist will come, and will be defeated by St. Michael.

On the seventh day St. Michael will blow the four trumpets at the four quarters of the earth, and all the dead shall rise to judgment.

* p. 113.

Let us not delay our repentance and amendment.

On the great day of Doom prayers will be of no avail.

* p. 114.

The supreme Judge will deal out strict justice to all.

very prudently and wisely think upon these things, so that we, through just deeds and through works of mercy, may find our Judge mild (merciful), and so through meekness and through true love to God and to man, we may earn for ourselves everlasting bliss with our Lord, who liveth and reigneth ever without end everlastingly. Amen.

VIII.

SOUL'S NEED.

. to God and increaseth his own sins. And there is much need for us to bear in mind how the Lord delivered us, by his passion, from the devil's power, when he ascended the rood-tree and shed his precious blood for our salvation. Wherefore we ought to honour the holy victory-sign of Christ's cross and follow after it and pray for the forgiveness of our sins, all together; since he suffered for us all on the cross, and endured at the hands of the wicked Jewish people all those sore reproaches and hard sufferings, all of which he suffered because he would save us from eternal torments, and bring us into eternal bliss. But what is more needful for a man to think of than about his soul's need; and of the day that cometh when he must separate himself from the body, and what guides he shall then have, and whither he shall be led, either to misery or to glory? Thus may we clearly convince ourselves that those things are familiar which we are unable to see. So also this world's wealth abounds to many a man at his death, nevertheless he shall be harassed and solicitous when the day comes when he must depart empty-handed of it all, except he has done aught for God with a good will. Then in this respect it is unlike the eternal life that each man will obtain who will here, with goodwill, observe God's behests; and to him who obtains it shall be given everlasting bliss. It is then needful for us to seek the medicine for our souls, because the Lord is very merciful who hath assured and informed us, saying, 'I desire not the death of a sinner, but I will that he live and turn to God.' Wherefore we must with all mind and might turn to God and truly repent of our

Uton nu, men þa leofestan, þas þing gepencean swiþe snotorlice & wislice, *þæt* we þurh soþfæste dæda & þurh mildheortnesse weore urne Deman mildne geméton, & þurh eapmodnesse & þurh þa soþan lufan Godes & manna us þa écean eadignesne gecurnian mid urum Drihtne, þær he leofað & rixað á buton ende on ecesse. Amen.

Let us hy
mercy merit
God's mercy.

VIII.^a

[SAUWLE þEARF.]

*. . . . Gode & his sylfes synna geecep. & us is eac mycel *p.115.

nédþearf *þæt* we gepencean hu Drihten us mid his þrowunga

alesde from deofles onwalde, þa he on rode galgan astag, &

his *þæt* deorwyrðe blóð for ure hælo ageat. Forþon we sceolan

weorðian *þæt* halige sigetacen Cristes rode & æfter fylgeon &

bidðon ure synna forgifnessa ealle æt somne, swa he for us ealle

þrowade on ðære rode, & ealle þa sīran edwita & þa heardan

þrowunga, þe he adreag æt þæm unlædan folce Iudea, eal he

þrowode *þæt* forðon þe he wolde us from ecum wītum

generian, & us gelædon on þa écean eadignesne. Ac hwæt

is *þæt* þæm men sy mare þearf to þencenne þonne embe

his sawwle þearfe, & hwonne se dæg cume þe he sceole wið

þæm lichomon hine gedælon, & hwylce latteowas he hæbbe,

& hwyder he gelæded sy, þe to wite, þe to wuldre. Sweotollice

we magon ongeotan *þæt* þa syndon heowcuðe þe we geseon

ne magon. Swa eac *monegum men genihtsumað þisse worlde *p.116.

gestreón æt his ende, þeah hwæþere he sceal winnan & sorgian,

hwonne se dæg cume *þæt* he sceole þæs ealles idel hweorfan,

buton he ær hwæt mid góðum willan for Gode gedyde. Þonne

is úngelic be þon écan life, *þæt* mæg begeotan ælc man þara þe

her wile mid godum willan Godes hebodu bealdan, & se þe hit

begyþeþ þon bið éce eadignes geseald. Us is þonne nédþearf *þæt*

we secan þone læcedóm ure sawwle; forþon þe Drihten is swiðe

mildheort se us trymede & lærde: he cwæþ, 'Nelle ic þæs syn-

fullon mannes deað, ac ic wille *þæt* he libbe & to Gode geeyrre.'

Forðon we sceolan mid ealle mod & mægene to Gode geeyrrian

The cross is
the sign of
Christ's vic-
tory, and
must be
honoured.

Our soul's
need is the
most impor-
tant subject
for our con-
sideration.

It is neces-
sary that we
seek the soul's
medicine.

^a Imperfect at the beginning.

evil deeds, then will the Lord give us forgiveness of our sins and eternal life after this world. Humble yourselves under the power of God's hands, then will he deliver you out of all the devil's temptations, for the Lord never despises the humble nor the tenderest heart. Dearest men, consider that ye are frequently toiling and always solicitous about the things wherewith we should fill and adorn our body; but it shall happen, after a few days or a few years, that the same body shall be in the tomb, eaten and devoured by worms. Wherefore we have much more need to trouble ourselves about the need of our soul, which shall be present in heaven before God and his angels. 'I entreat you,' said Saint Augustine, 'that ye go to the tomb of rich men, and then may you see a plain example [of the vanity of riches].' They were wealthy in this world, and their riches were very many in lands and in vineyards; and their store-houses were filled with manifold riches, and their bliss and their amusements were very abundant. Behold now diligently that all is gone from their eyes. They had many adornments of precious garments. They had also wives and concubines, and their lustful indulgences, and feasts, and sports, and excessive drinkings, and foolish and thoughtless embraces. And diverse blisses they had in their drinkings, and their morning and evening feasts they mingled together. But whither have gone the wealth, and the adornments, or the vain pleasures? or whither have gone the great throngs that encompassed and surrounded them? And where are those who praised them, and spake to them flattering words? And where have gone the adorning of their houses, and the collection of precious gems, or the vast acquisition of gold and of silver, or all the wealth which they daily, more and more, amassed, and knew not nor took heed of the time when they should leave all? Or where have gone their wisdom and their ingenious skill? And [where is] he who hath given false judgments? And where is the splendour of their beds and their couches, or the manifold dissembling of their friends, and the great multitude of their servants, and the fretwork of their lamps which burned before them, and all the great crowds that went with and thronged about them? All those are now gone from their

& dōn soðe bote ure yfeldæda, þonne forðif þu Drihten ure
 synna forðifnesse & ece lif æfter þisse worolde. Eapmodgiap Humble
yourselves
before God.
 eow sylfe under þære mihte Godes handa, þonne genyrep he eow
 of eallum *deofles costungum; forðon þe Drihten næfre ne * p. 117.
 forsyhþ þa eapmodan heortan ne þa lnescestan. Men þa leo- We take
much thought
of the body
which in a
short time
must rot in
the earth.
 fostan, gebenceap þæt ge gelomlice winnað, & á embe þæt sorgiað
 þæt we urne lichoman gefyllan & gefrætwiað; þonne gelimpeð
 þæt eft æfter feawum dagum oppe feawum gearum, þæt se ilca
 lichoma byð on byrgenne from wyrnum freten & forglendred.
 Forþon us is mycele mare nedþearf þæt we winnon ymbe ure
 saule þearfe, seo biþ ge *ondweard* on heofnum beforan Gode
 & his englum. 'Ic eow halsige,' cwæp Agustinus, 'þæt ge Go to the
tombs of rich
men, and you
shall see a
clear example
of the vanity
of earthly
riches.
 gongan to byrgenne weligra manna, þonne magon ge geseon
 sweotole bysene. Hie wæron welige on þyssum middangearde,
 & heora wlenca wæron swiþe monigfealde on lándum & on
 wingearðum, & heora hordernu wæron mid monigfealdum wlen-
 cum gefylde, & heora bliss & heora plegan wæron swiðe geniht-
 sume. Behealdað nu georne eall *þæt is from heora eagum * p. 118.
 gewiten. Hie hæfdon manige glengas deorwyrþra hræglas.
 Eac swylce hie hæfdon wif & cyfesa, & heora fyrenlustas, &
 wiste, & plegan, & oforgedrync, & dyslice & únædlice halsunga;
 & mislice blissa hie hæfdon on hiora gedrynce; & heora undern-
 gereordu & æfengereordu hie mengdon togædere. Ac hwyder All their
riches have
gone from
them.
 gewiton þa welan, & þa glengas, & þa idlan blissa? oppe hwyder
 gewiton þa mycclan weorod þe him ymb ferdon & stodan? &
 hwær syndon þa þe hie heredan, & him olyhtword sprecan? &
 hwær cōm seo frætwodnes heora husa & seo gesomnung þara
 deorwyrþra gimma, oppe þæt unmaete gestreōn goldes &
 seolfres, oppe eal se wela þe him dæghwamlice gesamnodan mā
 & ma, & nystan ne ne gemdon hwonne hie þæt eall anforlætān
 sceoldan? oppe hwær com heora snyttro & seo orþonce glaunes,
 * & se þe þa gebregdnan domas demde? & seo wlitignes heora * p. 119.
 ræsta & setla, oppe seo manigfealde licetung heora freonda, & All their fol-
lowers are
departed from
them.
 seo mycele menigo heora þeowa, & seo scylfring heora leohtfata
 þe him beforan burnon, & ealle þa mycclan þreatas þe him mid
 ferdon & embprungon? Ealle þa syndon nu from heora eagum

eyes. And above all this be mindful that never again shall they come hither, but their bodies shall lie in the earth and turn to dust ; and the flesh shall become corrupt, and with worms shall swarm, and down shall pour, and they shall issue from all their joints ; and there nought else shall continue, save only he who is happy may teach himself by this example, and also, what is more, [perceive] that they must after these riches suffer hell-torment, except true penitence succour them. Wherefore, dearest men, let us truly repent and amend our sins, the while we are in this life ; let us redeem our souls the while we have life and price at our command, lest that death come and we lose at once life and price, and be then led with our enemies into eternal perdition. No man need think that another man may release him from eternal torments, if he himself will not turn to repentance of his sins before the end of his life. Wherefore we must be now mindful of our soul's need the while we may, for each man must, in this world, merit that the good that his friends do for him afterwards may conduce to eternal rewards. The true man must give his goods at the time that it best pleases him to enjoy them ; and that which a man does for God must be done, then, with very good will, then shall those good things be pleasing to God which are done for him afterwards ; and the Lord will very joyfully requite the man for all those good things with the twofold reward of eternal life. We may also consider, what is more important, that a man may earn disgrace for himself by means of his sins and wickedness, while with good and just deeds he may obtain eternal rest after this world. Then must we ever be mindful of the awful Doomsday, which now cometh unexpectedly ; and we shall then stand before the throne of God, and each man shall produce both the good and the evil that he previously did, and shall then receive reward according to his own deserts. Therefore ought we now to bear in mind our necessity and think sufficiently of our soul's need, lest our death become a cause of rejoicing to our enemies. Let us, [dearest] men, now merit it, that our last day may be angel's joy, and that the heavenly bliss may receive us. Let us turn now to the Lord's will, because he very

gewitene, & ofor þæt næfre efigemyndige hider eft ne cumað,
 ah heora lichoman lieggað on eorðan & beoþ to duste gewordne,
 & þæt flæsc afulað, & wyrnum awealleþ, & neþer afloweþ, &
 beoþ gewitene from eallum heora gefogum, & þær noht elles ne
 wunað, buton þæt an þæt se þe gesælig bið mæg hine sylfne be
 þære bysene læran, & eac þæt gýt mare is, þæt hic sceolan æfter
 þæm wlencum éce edwit þrowian, buton him seo sóþe hreow
 gefultnige. Forðon, men ða leofestan, dón we soþe hreowe &
 bote ure synna, þa hwile * þe we on þyssum life sýn; alesan we * p. 120.
 ure saule þa hwile þe we þæt lif & þæt weorþ on urum gewearde
 habban, þe læs se deap ær cume, & we þonne æt somne forleosan
 þæt lif & þæt weorþ, & þonne sýn gelædde mid urum feondum
 on éce forwyrd. Ne þearf þæs nan mon wenan þæt hine oper
 mon mæge from ecum witum alesan, gif he sylf nele his synna
 to bote gecyrran ær þæm ende his lifes. Forþon we sceolon nu
 beon gemyndige ure saula þearfe, þa hwile þe we moton, forþon
 þe æghwyle man sceal on worlde geearnian þæt him þæt góð
 mote to ecum medum gegangan, þæt him his freond æfter gedep.
 Se getreowa man sceal syllan his góð on þa tíð þe hine sylfne
 selest lyste his brucean; & þæt sceal þonne beon gedón mid swiðe
 góðum willan þæt man Gode dep, þonne beoð Gode onðfenge þa
 góð þe him mon æfter dep; & Drihten þonne swiþe bliþlice ealle
 þa góð * mannum geleanað mid twyfcaldre mede éces lifes. Eac * p. 121.
 we magon geþencean þæt þæt hefigre is, þæt man mid mán-
 dædum & mid synnum him sylfum geearnige edwit, þonne mon
 mid góðum & soþfæstum dædum geearnige him þa écean ræste
 æfter þisse worlde; þonne sceolon we singallice gemunan þone
 egesfullan domes dæg, se cumeþ nu ungeara; & we þonne beoþ
 standende beforan Drihtnes þrymsetle, & anra manna gehwyle
 sceal forþ-beran swa góð swa yfel swa he ær dyde, & þonne
 edlean onfón be his sylfes gewyrhtum. Þonne sceolon we nu
 gemunan ure nyð-þearfe, & geneh geþencean emb ure saula
 þearfe þe læs ure deap urum feondum to gefean weorþe. Men,
 geearnian we nu þæt ure se ytmesta dæg sý engla geféa, & us
 seo uplice eadignes onfó. Gecyrron we nu to Drihtnes willan;
 forþon he us swiþe mildheortlice forþ-lapode, & þus cwaþ, Him.

Their bodies
 turn to dust.
 Worms issue
 from every
 joint.

Neither alius
 nor other
 good deeds
 will avail the
 man who dies
 impenitent.

A man must
 give for God
 the things
 that he likes
 best.

A man may
 earn disgrace
 for him-elf by
 a sinful life.

God invites
 us to turn to
 Him.

mercifully hath invited us, thus saying, 'Turn to me, then will I turn to you.' He turned to us when he came hither from his father's realm and divested himself of the divine majesty and invested himself humbly with human frailty. When he saw that all mankind had forsaken their Creator through diverse errors, he did not despise them, he knew that they were liable to death. Then he invited them to come to eternal life, and gave us an example of all humility in the manifold miracles that he wrought; and he showed us the greatest love and mercy, when he suffered bodily death and redeemed all mankind, both those who were previously God's chosen ones, of yore in hell, and who ever trusted in him, and wished and longed for his coming, that he should release them from the confined darkness; and also at his passion he delivered us from the devil's power. No man then need visit the deep abyss of the hot and the severe flame except those, who of their own accord, heedlessly forsake God's behests. Lo we now have heard related a little concerning the humility and mercy (of God), and, nevertheless, no man may relate the mercies and the love that he hath shown to mankind; and he asks of us no other recompence but that we should return our bodies and our souls to him on Doomsday, as undefiled as he previously formed them and entrusted them to us. Wherefore we must now, the while we are abiding in this world, be very mindful of God's biddings and of our soul's need, and at all times thank him for all his mercies and his humility and his gifts that he hath given us, and we must honour his name with words and with deeds, and serve him with all our might; then will he allow us to behold for ever in peace his glorious countenance, as He Himself hath said, 'I am the life of this world, he who follows me shall not go into darkness, but he shall have the light of everlasting life:' that is, the glorious life, wherein angels, and archangels, and patriarchs, and prophets, and all the sanctified abide in the presence of the Lord, where is eternal joy without sadness, and youth without age; where is no grief nor toil, nor any uneasiness, nor sorrow, nor weeping, nor hunger, nor thirst, nor ache nor ill:—where no man

'Gecyrðap to me, þonne gecyrre *ic to eow.' He þonne gecyrðe * p. 122.

to us, þa he hider becom of his Fæder rice, & hine ungyrede þæs godecundan mægen-þrymmes, & gegyrede hine þeowlice mid þære menniscan tyðnesse. He turned to us when he came upon earth.

þa he geseah þæt eal manna cynn on missenlicum gedwolum from heora Scyppende gewitene wæron, ne forseah he hie nā, æ he wiste þæt hi wæron to deaþe gearwe : þa gelapode he hie to ecean life, & ealre eaðmodnesse

bysene he us on þæm manigfealdum wundrum onstealde, þe he worhte ; & þa mæstan lufan & mildheortnesse he us gecyððe, þa he lichomliene deaþ geprowode & eal mancyn alesde, ge þa þe ær wæron Godes þa gecorenan geara on helle, & ā on hine gehyhtton. & his tocmes wyseton & wilnodan þæt he hie of

He showed us and God's elect the greatest mercy, when he redeemed us by his death.

þæm nearwan þeostrum alesde, swylee he us eac æt his þrowunga of deofla onwalde alesde. Nis þæt þonne nænig man þæt þurfe þone deopan grund þæs hatan leges & þæs heardan leges

*gesecean. buton þa þe heora sylfra ræd on ofergeotolnesse * p. 123.

Godes beboda forlætað. Hwæt we nu gehyrdon of hwylecum

No man may sufficiently tell God's mercies.

hugu dæle secggan be þæm eadmodnessum & mildheortnessum, & hwæpre nis nænig man þæt aseggan mæge þa miltsa & þa

lufan, þe he wið þis mennisce cyn gecyððe : & ne bideþ he æt

He asks nothing of us but to return Him our souls and bodies as pure as he created them.

us nænig oþor edlean buton þæt we urne lichoman & ure saule

swa unwemme him ageofan on domes dæg, swa he hie ā gesceōp

& us æt fæste. Forþon we sceolan nu beon, þa hwile þe we on

þysse worlde wuniap, Godes beboda swyþe gemyndige & ure

saule þearfe ; & on eallum tidum secggan we him þanc ealra his

miltsa & his eaðmodnessa & his geofena þe he us forgeaf, & his

noman we sceolan weorþian mid wordum & mid dædum & mid

ealle mægene him þeowian ; þonne forgifeþ he us þæt we motan

to widan feore *his þa wuldorfæstan onsyne mid sibbe sceawian, * p. 124.

swa he sylfa cwæþ, 'Ic eom þysse middangeardes lif, se þe

Then He will give us the joyful life of heaven.

fylgeþ me ne gæþ he on þeostru, ah he hafap leolit eces lifes ;'

þæt is þæt wuldorfæste lif þætte englas, & heahenglas, &

healhæderas, & witgan & ealle halige on Drihtnes onsyne

wuniap ; þær biþ ā ēce gefēa buton unrotnesse, & geogop

buton ylðo ; ne biþ þær sār ne gewinn, ne nænig ūnepnes, ne

sorg ne wop, ne hungor, ne þurst, ne ecē¹ yfel ; ne þær mon his¹ : read ece ne.

will meet his enemy, nor leave his friend, but there may he, who shall visit that place, dwell peacefully with angels in eternal glory before our Lord, who liveth and reigneth with God the Father, and with the Holy Ghost with out end. Amen.

IX.

CHRIST THE GOLDEN-BLOSSOM.

Dearest men, we have often heard tell of the noble advent of our Lord, how he himself in this world undertook to make intercession [for us], which patriarchs said and made known, which prophets foretold and extolled, which psalmists sang and declared that he would come from the throne of his glorious realm hither into this world, and would possess for himself all these kingdoms as his own possession. All that was fulfilled after that the heavens opened and the supreme power descended upon this earth, and the Holy Ghost dwelt in the noble womb, and in the best bosom, and in the choice treasury : and in the holy bosom he abode nine months. Then the queen of all virgins gave birth to the true Creator and Comforter of all people, the Saviour of all the world, the Preserver of all spirits, and the Helper of all souls, when the 'golden-blossom' came into this world, and received a human body from the immaculate virgin St. Mary. Through that issue we were saved, and through that birth we were redeemed, and through that union we were freed from devils' tribute, and through that advent we were honoured and enriched and endowed. And afterwards the Lord Christ dwelt here in the world along with men, and showed them many miracles which he wrought before them ; and he would kindly heal them and teach them mercy. Their hearts were stony and blind so that they could not comprehend what they heard there, nor were they able to understand what they saw there ; but then the Almighty God removed for them that hurtful covering from their hearts and illumined them with enlightened understanding, so that they might understand and know him who descended into this world for

feond findeð, ne his freond forlæteþ; ac þær wunian mót se Where he ever liveth and reigneth.
 þa stowe geseceþ, mid engla sibbe on ecean wuldre for urum
 Drihtne se leofað & rixað mid God Fæder & mid þon Halgan
 Gaste abuton ende. AMEN.

IX.^a

CRIST SE GOLDBLOMA.

Men þa leofestau, we gehyrdon oft seeggan be þam æpelan
 tocyme ures Drihtnes, hu he him on þas world þingian Christ came to intercede for us.
 ongan, *þæt* heahfæderas *sægdon & cypdon, *þæt* witigan witig-
 odan & heredon, *þæt* sealmsceopas sungon & sægdon, *þæt* se This was foretold by patriarchs, prophets and psalmists.
 wolde cuman of þam cynestole & of þam þrymrice hider on þas
 world, & him ealle þas cynericu¹ on his anes ælit geagnian. Eall
þæt wæs gelæsted seoppan heofonas tohlidon, & seo heā miht on
 þysne wāng astag, & se Halga Gast wunode on þam æpelan
 iunope, & on þam betstan bōsme, & on þam gecorenan hōrdfæte;
 & on þam halgan breostum he eardode nigon monap; þa ealra
 fæmnena cwēn cende þone soþan Scyppend & ealles folces Fre-
 friend, & ealles middangeardes Hælend, & ealra gasta Nergend,
 & ealra saula Helpend, þa se goldbloma þā on þas world becom Christ is the golden-blossom.
 & menniscene lichoman onfeng æt *Sancta* Marian þære únwem-
 man fæmnan. Purh þa burþran we wæron gehælde, & purh *þæt* By his birth we were saved and redeemed.
 gebeorþor we wurdon alysdē, & purh þa gesamnunga we wæron
 gefreopode *feonda gafoles, & purh þone tocyme we wæron *p. 126,
 geweorþode & gewelgade & gearode; & seoppan he Drihten Crist
 her on worlde wunode mid mannum, & him feala wundra
 cypde & beforan worhte; & hie lipelice hælan wolde & mild-
 heortnesse tēcan. Hie wæron stænenre heortan & blindre *þæt* The Jews' hearts were of stone, and they understood not at first all that they heard and saw.
 hie *þæt* ongeotan ne cuðan, *þæt* hie þær gehyrdon, ne *þæt*
 oncnawan ne mihton *þæt* hie þær gesawon; ac þa se ælmihtiga
 God afyrde him *þæt* unríht wrigels of heora heortan, & hie
 onbyrlhte mid leohtum andgite, *þæt* hie *þæt* ongytan & oncnawan
 mihton, hwā him to hæle & to helpe & to feorhnere on þas

^a The rubric is rubbed away.

their salvation and succour and for an asylum (refuge). Afterwards he opened for them the ears of mercy, and stirred them up to belief, and manifested his mercy and made known his kinship to them. Before that we had become orphans, because we were deprived of the heavenly kingdom and were put out of the primeval Christ liveth and reigneth with all holy souls, ever without end, for ever and ever. Amen.

X.

THE END OF THIS WORLD IS NEAR.

Dearest men, lo! I now admonish and exhort every man, both men and women, both young and old, both wise and unwise, both rich and poor,—everyone to behold and understand himself and, whatsoever he hath committed in great sins or in venial ones, forthwith to turn to the better and to the true medicine, then may we have God Almighty merciful (to us), because the Lord desires all men to be whole and sound, and to turn to the true knowledge, as David said, ‘The humble and fearing and trembling and quaking hearts and those fearing their Creator, God will never despise nor disregard, but will hear their prayers when they cry to him and pray to him for mercy.’ May we then now see and know and very readily understand that the end of this world is very nigh; and many calamities have appeared and men’s crimes and woes are greatly multiplied; and we from day to day hear of monstrous plagues and strange deaths throughout the country, that have come upon men, and we often perceive that nation riseth against nation, and we see unfortunate wars caused by iniquitous deeds; and we hear very frequently of the death of men of rank whose life was dear to men, and whose life appeared fair and beautiful and pleasant; so we are also informed of various diseases in many places of the world, and of increasing famines.

world astag; seopþan he him mildheortness earon ontynde, & to geleafan onbryrde, & his miltse onwreah, & his mægsibbe gecyðde. Ær þon we wæron steopcild gewordene; forþon þe we wæron astýpte þæs heofonlican rices, & we wæron adilegode of þam frymplican * . . .

God made known his relationship to men.

* Crist wunap & rixap mid eallum halgum saulum áá buton ende * p. 127.
on ealra worlda world. Amen.

X.

[ÞISSES MIDDANGEARDES ENDE NEAH IS.]

Men ða leofostan, hwæt nú anra manna gehwylene ic myngie & lære. ge weras ge wif. ge geonge ge ealde, ge snottre ge unwise. ge þa welegan ge þa þearfan, þæt anra gehwyle hine sylfne seeawige & ongyte. & swa hwæt swa he on mycclum gyltum oppe on medmycclum gefremede, þæt he þonne hrædlice gecyrrre to þam sehan & to þon soþan læcedome; þonne magon we us God ælmihtigne mildne habban; forþon þe Drihten wile þæt ealle men sýn hale & gesunde, & to þon soþan andgite gecyrran, swa Daudi cwæp, 'Þa eaðmodan heortan & þa forhtgendan & þa bifigendan & þa cwacigendan & þa ondrædendan heora Scryppend, ne forhogap þa næfre God ne ne forsyhp; ah heora bena he gehyreð, þonne hie to him cleopiað & him are biddap.' Magon we þonne * nu geseón & oncnawan & swipe * p. 128. gearelice ongeotan þæt þisses middangeardes ende swipe neah is, & manige frecnessa æteowde & manna wôldæda & wonessa swipe gemonigfealdode; & we fram dæge to oprum geaxiað ungecynðelico witu & ungecynelice deapas geond þeodland to mannum cumene, & we oft ongytap þæt ariseþ þeod wip þeode, & ungelimplico gefeoht on wôlicum dædum; & we gehyraþ oft secggan gelome worldricra manna deap þe heora lif mannum leof wære, & pulste fæger & wlitig heora lif & wynsumlic; swa we eac geaxiað miðlice adla on manegum stowum middan-

All men are here admonished to repent and seek the soul's medicine.

God will not despise the contrite and penitent heart.

The end of this world is nigh, as is clear by various signs.

* Breaks off here, a leaf or leaves being lost. The words that follow may be the end of this homily or of some other.

And many evils, we learn, are here in this life become general, and flourish, and no good is abiding here, and all worldly things are very sinful, and very greatly cooleth the love that we ought to have to our Lord; and those good works that we should observe for our soul's health, we forsake. These tokens, that I have just related concerning this world's tribulations and calamities, are such as Christ himself mentioned to his disciples, that all these things should happen before the end of this world. Let us now strive with all the might of good works and be desirous of God's mercy. Now we may perceive that this world's destruction approacheth, wherefore I admonish and warn every man to contemplate diligently his own death, so that he may live here in the world rightly, before God and in the sight of the highest King. Let us be liberal to the needy and charitable to the poor, as God himself hath bidden us, so that we observe true peace and have concord among us; and let those that have children instruct them in right discipline and teach them the way of life, and the right way to heaven: and if they in any way live their life amiss let them then at once be converted from their wickednesses and turned from their unrighteousness; that we thereby may all please God, as is bidden to all believing people, and not to those alone that are in exalted positions subject to God, as bishops, kings, mass-priests, archdeacons, but is also indeed enjoined upon subdeacons and monks; and to all men it is needful and profitable to observe well their baptismal vows. Let no man be very highminded on account of his worldly wealth, nor too confident in his bodily powers, nor too disposed to malice, nor too bold in wickedness, nor too full of crafts, nor too fond of guile, neither given to contriving false accusations, nor to laying snares [for the unwary]. No man need think that his body may or can amend the sin-burden in the grave; but therein he shall rot to dust and there await the great event [the Doom], when the Almighty will bring this world to an end, and when he will draw out his fiery sword and smite all this world through and pierce the bodies, and cleave asunder this earth; and the dead shall stand up, then shall the body (flesh-garb) be as transparent as glass,

geardes, & hungras wexende. & manig yfel we geaxiap her on
 life gelómlician & wæstmian, & nænig gód áwunigende & ealle
 worldlicu þing swipe synlicu; & colap to swipe seo lufu þe we
 to urum Hælende habban sceoldan, & þa godan weore wé an-
 forlætap þe we for ure saule hæle began *sceoldan. Þas tacno
 þyslice syndon þe ic nu hwile big sægde be þisse worlde ear-
 fopnessum & fræcnessum, swa Crist sylfa his geongrum sægde,
 þæt þas þing ealle geweorþan sceoldan ær þisse worlde ende.
 Uton we nu efstan ealle mægene godra weorca, & geornfulle
 beon Godes miltsa; nu we ongeotan magon þæt þis nealæcþ
 worlde forwyrde; forþon ic myngige & manige manna ge-
 hwylene þæt he his agene dæda georne smeage, þæt he her on
 worlde for Gode rihtlice lifge, & ón gesylþe þæs hehstan
 Cýninges. Sýn we rummode þearfendum mannum, & earmum
 ælmes-georne, swa us God sylfa bebeád þæt we sope sibbe
 heoldan, & gepwærnesse us betweonon habban; & þa men þe
 bearn habban læran hie þam rihtne þeodscipe, & him tæcean
 lifes weg & rihtne gang to heofonum; & gif hie on ænigum
 dæle wolice libban heora lif, sýn hie þonne sona *from heora
 wonessum onwende, & fram heora unrihtum oncyrron; þæt we
 purh þæt ealle Gode lician, swa hit eallum geleafullum folcum
 beboden standeþ. næs na þam anum þe Gode sylfum under-
 þeodde syndon mid mycelum hadum, biscopas, & cýningas, and
 mæssepreostas, & heahdiaconas, ac eac soþlice hit is beboden
 subdiaconum & muncum. & is eallum mannum nêdþearf &
 nytlic þæt hie heora fulwiht hadas wel gehealdan. Ne beo
 nænig man her on worldrice on his gepolite to mōdig, ne on
 his lichoman to strang, ne nipa to georn, ne bealwes to beald,
 ne bregda to full, ne inwit to leof, ne wrohtas to weþgennē, ne
 searo to renigenne. Ne þearf þæs nān man wenan þæt his
 lichama mōre oppe mæge þa synbyrþenna on eorþsrafe gebetan;
 ah he þær on moldan gemolsnap & þær wyrde *bideþ, hwonne
 se ælmihtiga Goð wille þisse worlde ende gewyriceān, & þonne
 he his byrnsweord getyþ & þas world ealle purhslyþ, & þa
 lichoman purh sceoteð, & þysne middangeard tocleofeð, & þa
 deadan upastandap, biþ þonne se flæschoma ascyred swa glæs,

Men's love to
God has
greatly cooled.

* p. 129.

Christ told
his disciples
of the signs
that should
appear at the
close of the
world.

Let us at
once turn
from our sins
and repent.

* p. 130.

All men
should ob-
serve their
baptismal
vows.

* p. 131.

At the last
day the body
shall be as
transparent
as glass.

nought of its nakedness may be concealed. Wherefore it is needful for us that we follow not too long foolish works, but we must make our peace with God and men, and establish firmly the right belief in our hearts, that it may there dwell and there grow and bloom ; and we must confess the true belief in [God and in] our Lord Jesus Christ, his begotten Son, and in the Holy Ghost, who is co-eternal with the Father and Son. And we must trust in God's holy Church, and in those that have right belief ; and we must believe in the forgiveness of sins and the resurrection of the body on Doomsday, and we must believe in the everlasting life, and in the heavenly kingdom that is promised to all that are now workers of what is good. This is the right faith, which it behoveth that each man should well hold and perform, for no worker may perform good works before God without love and belief. And it is very needful for us to consider and bear this in mind, and most diligently when we hear God's books explained and read to us, and the gospel declared, and his glories made known to men. Let us then diligently strive to be afterwards the better and the happier for the teaching that we have often heard. Oh ! dearest men, we must remember not to love too much that which we ought to give up, nor yet to give up too easily what we ought to hold everlastingly. Let us consider too very attentively that no man in the world hath so much weal, or such magnificent riches here in the world, but that he shall in a brief interval come to an end ; and he shall give up all that here, previously, in the world was pleasant and dear to him to possess and to hold ; and be the man ever so dear to his kinsmen and world's friends, and let any of them love him ever so much, nevertheless he shall soon afterwards shun him when that the body and the spirit shall be separated, and he shall esteem his fellowship loathsome and foul. That is no marvel ; for, behold ! what else is the flesh after the eternal portion, that is the soul, goes away,—ho ! what else is the remnant, but the food of worms ? Where shall be then his riches and his feasts ? Where shall be then his pride and his arrogance ? Where shall be then his vain garments ? Where shall be then the ornaments and

ne mæg ðæs unrihtes beón awiht bedigled. Forðon we habbaþ
 nedþearfe þæt we to lange ne fylgeon unwit-weorcum, ac we
 sceolan us geearnian þa siblecan wæra Godes & manna, & þone
 rihtan geleafan fæste staðelian on urum heortum þæt he ðær
 wunian mæge & móte, & þær growan & blowan; & we sceolan
 andettan þa soþan geleaffulness on urne Drihten Hælende
 Crist, & on his ðone acendan Suna & on ðone Halgan Gast, se
 is efnæce Fæder & Sunu; & we sceolan gehyhtan on Godes þa
 gehalgodan cyricean & on ða riht-geleafedan, & we sceolan gelyfan
 sýnna forlætnessa & lichoman æristes on domos¹ dæg; & we
 sceolan geleafan on þæt *eccc lif & on þæt heofonlice rice þæt is ge-
 haten eallum þe nu syndan godes wyrhtan. Þis is se rihta geleafa
 þe æghwylcum men gebyreð þæt he wel gehealde & gelæste; for-
 ðon þe nan wyrhta ne mæg god weore wyrcean for Gode buton
 lufon & geleafan, & us is mycel nedþearf þæt we us sylfe geðen-
 cean & gemunan & þonne geornost, þonne we gehyron Godes bec
 us beforan rececan & rædan. & god-spell secggean, & his wuldor-
 prymmas mannum cyþan. Vton we þonne georne teolian þæt we
 æfter þon ðe heteran sýn & þe selran for ðære lære ðe we oft
 gehyrdon. Eala men ða leofostan, hwæt we sceolan geðencean
 þæt we ne lufian to swyþe þæt þæt we forlæton sceolan, ne þæt
 huru ne forlætan to swiþe þæt we ecelice habban sceolan. Geseo
 we nu forgeorne þæt nænig man on worlde toðæs mycelne welan
 nafað, ne toðon modelico gestreon her on worlde þæt se on med-
 mycelum fyrste to ende ne cume, & þæt eall forlæteð þæt him
 ær *her on worlde wynsumlic wæs, & leofost to agenne & to
 hæbbene; & se man næfre toðon leof ne bið his nehmagum
 & his worldfreondum, ne heora nán hine to þæs swiþe ne lufað
 þæt he sona syþþan ne sý onscungend, seoppan se lichoma & se
 gast gedælde beoþ, & þincð his neawist laplico & unfæger. Nis
 þæt nan wundor; hwæt biþ hit la elles buton flæsc seoððan
 se ecca dæl ofbiþ, þæt is seo sawl? hwæt biþ la elles seo láf
 buton wyrma mete? Hwær beoþ þonne his welan & his wista?
 hwær beoð þonne his wlencea & his anmedlan? hwær beoþ
 þonne his idlan gesceyrpan? hwær beoþ ðonne þa glengcas &
 þa mycelan gegyrelan þe he þone lichoman ær mid frætwode?

We must now
 secure the
 goodwill of
 God and men.

We must con-
 fess the true
 faith in the
 Trinity.

¹ So in MS.
 * p. 132.

Without love
 and faith no
 one can work
 for God.

All our riches
 and pleasures
 must come to
 an end.

* p. 133.

When we die
 our friends
 will shun our
 fellowship.

When the
 soul leaves the
 body it be-
 comes the
 food of
 worms.

the expensive attire with which he previously decked his body? Where shall be then his will and his lusts that he followed here in the world? Behold, then must he with his soul alone atone to God Almighty for all that he here in this world wickedly committed. We may now hear related a story of a certain rich and influential man, who possessed in this world great wealth and very splendid and manifold treasures, and lived a pleasant life. Then it happened that he died, and there came to him a sudden end of this transitory life. There was then one of his kinsmen and earthly friends that loved him more than any other man; and on account of the longing (grief) and the sorrow caused by the other's death he could no longer stay in the country, but with a sorrowful mind departed from his native land and from his dwelling-place, and in that [foreign] land dwelt many years; and this longing of his never diminished, but much oppressed and afflicted him. Then after a time he began to long for his native land again, for he wished to behold again the tomb and to see what he were like whom formerly he had often seen beautiful in face and stature. . . . Then the bones of the dead man called to him, and thus said, 'Why hast thou come hither to see us? Now mayest thou see here a portion of dust, and the relict of worms, where thou previously didst see a purple garment interwoven with gold. Behold now dust and dry bones, where thou before didst see limbs, after flesh's kind, fair to look upon. O my friend and kinsman, be mindful of this, and convince thyself that thou art now what I was formerly, and after a time thou shalt be what I now am. Remember this, and know that my riches that I had of yore are all vanished and come to nought, and my dwellings are decayed and perished. But turn thee to thyself and incline thy heart to counsel [i. e. listen to good advice], and merit that thy prayers be acceptable to God Almighty.' He then, so sad and sorrowful, departed from the 'dust-spectacle' (contemplation of the dust), and turned himself away from all the affairs of this world; and he began to learn and to teach the praise of God, and to love spiritual virtues, and thereby earned for himself the grace of the Holy Spirit; and he delivered also the other's soul from punishment and released him from torments. May we then, dearest men,

hwær cumað þonne his willan & his fyrenlustas ðe he her on worlde beeode? Hwæt he þonne sceal mid his saule anre Gode ælmihtigum riht agyldan, ealles þæs þe he her on worlde to wommun gefremede. Magon we nu geheran [seeg]gean be A certain rich man died. [sumum welegum mena] * & worldricum; ahte he on þysse worlde mycelne welan & swiðe modelico gestreon & manigfealde, & on wynsumnesse lifde. Ða gelamp him þæt his lif His dearest friend, on account of his death, left his native land. wearð geendod, & færlie ende onbecom þisses lænan lifæs; þa wæs his nelmaga sum & his worldfreonda þæt hine swyþor lufode þonne ænig oþor¹ man, he þa for þære langunga & for 1 originally oper. þære geomrunga þæs opres deapæs leng on þam lande gewunian ne mihte; ac he unrotmôd of his cyppe gewât & of his earde, & on þæm lande feala wintra wunode, & him næfre seo langung ne geteorode, ac hine swiþe gehyrde & þreade. Ða ongan After a time he returned, and visited his friend's tomb hine eft langian on his cyppe, forþon þæt he wolde geseon eft & sceawian þa byrgene, hwylc se wære þe he oft ær mid wlite & mid wæstmum fægerne m[. . . b] geseah; him þa *toleopo- * p. 135. dan þæs deadan bân, & þus cwædon, 'Forhwon come þu hider us to sceawigenne? Nu þu miht her geseon moldan dæl & wyrmes The dead man's bones spoke to him, and reminded him that in a short time he would come to the same condition. lâfe, þær þu ær gesawe godweþ mid golde gefagod. Sceawa þær nu dust & dryge bân, þær þær þu ær gesawe æfter flæsclicre gecynde fægre leomu on to seonne. Eala þu freond & mîn mæg, gemyne þis & ongyt þe sylfne, þæt þu eart nu þæt ic wæs iô; & þu hyst æfter fæce þæt ic nu eom; gemyne þis & oncnaw þæt mine welan þe ic iô hæfde syndon ealle gewitene & gedrorene, & mine herewic syndon gebrosnode & gemolsnode. Ac onwend þe to þe sylfum & þine heortan to ræde gecyr & geearna þæt pine bena sýn Gode ælmihtigum andfenge. He þa swa geomor, & He went away a wiser and a better man. swa guorngende, gewât from þære dustsceawunga & hine þa onwende from ealre þisse worlde begangum, & he ongan godes lof leornian & þæt læran, & þæt gastlice mægen lufian; & þurh þæt geearnode him þa gife Haliges Gastes,* & eac þæs opres * p. 136. saule of wítum generede, & of tintregum alesde. Magon we þonne, men þa leofestan, us þis to gemyndum habban, & þis

* Supplied by conjecture, the MS. being damaged here.

^b MS. damaged here; three or four words cut off.

have this for our mementoes and set fast this example in our hearts, so that we love not worldly splendour, nor this world itself, too much ; for this world is altogether decrepit, troublous, corruptible, and unstable. And this world is altogether transitory. Let us, then, diligently consider and know in regard to this world's commencement, that when it was first formed it was full of all beauty, and was blooming in itself with manifold pleasures ; and in that time it was pleasant and healthful to men upon earth, and there was upon the earth entire serenity, unbounded concord, and splendid progeny ; and this world was so fair and so delightful that it drew men to it, by its beauty and pleasantness, from Almighty God. (And when it (world) was thus fair and thus winsome, it withered away in the hearts of Christ's holy people, and is now blooming in our hearts, as is fit. Now there is lamentation and weeping on all sides : now is mourning everywhere, and breach of peace : now is everywhere evil, and slaughter : and everywhere this world fleeth from us with great bitterness, and we follow it, as it flies from us, and love it although it is passing away. Lo ! we may hereby perceive that this world is illusory and transitory. Let us then be mindful of this the while we may, so that we may diligently press on to what is good : let us obey our Lord diligently, and for all his gifts and for all his mercies, and for all his kindness and benefits that he hath ever showed to us let us give thanks to Him—the heavenly King that liveth and reigneth everlastingly, for ever without end, in eternity. Amen.

XI.

HOLY THURSDAY.

Dearest men, we may now, in some few words, tell you of the honour of this holy season, and of this holy day, that we at this present time are now celebrating. It was on this day that our Lord and Saviour Christ exalted the humanity that he united to his divine nature above the heavens and above all the hosts of angels, when he went

bysene on urum heortum stapelian, þæt we ne seeolan lufian worlde glengas to swiþe ne þysne middangeard; forþon þe þeos world is eall forwordenlic & gedrofenlic & gebrosnodlic & feallendlic, & þeos world is eall gewiten.¹ Uton we þonne geornlice geþencean & oncnawan þe þyses middangeardes fruman, þa he ærest geseceapen wæs, þa wæs he ealre fægernesse full, & he wæs blowende on him sylfum on swyþe manigfealdre wynsumnesse, & on þa tid wæs mannum leof ofor eorþan, & halwende & héal smylnes wæs ofor eorþan, & sibba genihtsumnes, & tuddres æþelnes: & þes middangeard was on þa tid toþon fæger & toþon wynsumlic,² þæt he teah men to him þurh his wlite & þurh his fægernesse & wynsumnesse *fram þon ælmihtegan * Gode; & þa he þus fæger wæs & þus wynsum, þa wisnode he on Cristes haligra heortum, & is nu on urum heortum blowende swa hit gedafen is. Nu is æghwonon hream & wōp, nu is heáf æghwonon, & sibbe tolesnes, nu is æghwonon yfel & slege, & æghwonon þes middangeard flyhþ from us mid mycelre biternesse, & we him fleondum fylgeap & hine feallendne lufiap. Hwæt we on þam geenawan magon þæt þeos world is scyndende & heononweard. Uton we þonne þæs geþencean, þa hwile þe we magon moton, þæt we us georne to gode þydon. Uton urum Drihtne hyran georne, & him þancas secggan ealra his geofena, & ealra his miltsa, & ealra his eaðmōðnessa & fremsumnessa þe he wiþ us æfre gecyþde, þam heofonlican Cininge þe leofað & rixap on worlda world áá buton ende on ecnesse. AMEN.

The world is transitory and perishable.

¹ ? read gewitendlic.

The world was once beautiful and joyful.

² MS. wynsumlic.

* p. 137.

Now all is changed.

Everywhere we see lamentation, breach of peace and slaughter.

XI.

[ON ÐA HALGAN ÐŪNRES DEL.³]

³ In a later hand.

Men þa leofestan, magon we nu hwyleum hwego wordum secgan þe þære árwyrþnesse þisse halgan tide & þysse halgan dæges, þe we nu on andweardnesse weorþiað. Wæs on þyssum dæge þæt ure Drihten Hælend Crist þa mennisean gecynd þe he genam to his godcundnesse ahafen him sylfum ofor heofonas & ofor ealle engla preatas he eft to þam fæderlican setle eode,

At this holy season our Lord ascended into heaven.

to the abode of his Father, from which, by reason of his eternal Godhead he has never departed. We have also, previously, at this holy season heard tell of our Lord's holy passion, and also of his marvellous resurrection, which took place afterwards on the third day. We must now in a few words tell you of this holy ascension of the Lord, which we now at this present time are celebrating. St. Luke the Evangelist speaks concerning it, and in these words thus saith, '*Igitur qui convenerant, interrogabant eum, dicentes: Domine, si in tempore hoc restitues regnum Israël?*' The holy and believing men, who came to our Lord when he was about to ascend to heaven, questioned and asked him, thus saying, 'Lord, wilt thou now at this time establish the kingdom of the people of Israel?' The Lord Christ previously appeared to his holy people after his resurrection, and spake to them and said things concerning God's kingdom, and gave them the promise of the Holy Ghost's future coming; but as yet the holy men were not so confirmed with the divine spirit, as they were ten days afterwards, but they supposed that soon after Christ's passion the kingdom of Israel should become established here on earth, great, lasting, and blessed. Wherefore they asked him then whether he would establish that kingdom here upon earth now, or at the world's end on Doomsday. They asked concerning a greater matter than it might be in any man's power here on earth to be able to know. Then answered the Lord, and declared it unto them, thus saying, '*Non est vestrum nosse tempora vel momenta, qua Pater posuit in sua potestate.*' 'It is not yours to know the times and the seasons that the Father hath put in his own power.' We learn that the time is so secret that no man in this world, be he ever so holy, nor even any in heaven, has ever known when our Lord shall decree this world's end on Doomsday, except our Lord alone. Nevertheless we know that it is not far off, because all the signs and fore-tokens that our Lord previously said would come before Doomsday, are all gone by, except one alone, that is, the accursed stranger, Antichrist, who, as yet, has not come hither upon earth. Yet the time is not far distant when that shall also come to pass; because this earth must of necessity come to an end in this age which is now present, for five of the [fore-tokens] have come to pass in this age; wherefore this

þonon he næfre onweg ne gewat þurh his þa ecean godeundnesse.
 Þonne gehyrdon we ær on þas halgan tide seegan be þære halgan
 þrowunga ures Drihtenes, & eac be his þære wuldorlican æriste,
 seo eft on þam þriððan dæge geworden wæs. Þonne sceolon we
 nu hwylcum hwego wordum seeggan be þisse halgan *drihten-
 lican upastigennesse, þa we nu on andweardnesse weorþiað.
 Sagað *Sanctus* Lucas, se godspellere, þissum wordum be þon &
 þus cwyþ: '*Igitur qui conuenerant usque ad israhel.*' Ða hal-
 wendan men cwædon, & þa geleafsuman, þa þe to urum Drihtne
 coman þa he to heofonum astigan wolde, frunan hine & ahsodan,
 & þus cwædon, 'Drihten, wilt þu nu on þas til gesettan Israhela
 folca rice?' He þa Drihten Crist ær his þam halgum æteowde
 æfter his æriste, & him spræc to, & sægde ymb godes rice, &
 him þæs halgan gastes cyme toweardne gehêt; ac næron hie
 þagyt þa halgan mid þon godeundan gaste swa getrymede, swa
 hie sona emb ten niht wæron, ah hie tealdon þætte Israhela rice
 sceolde þa sona æfter Cristes þrowunga beon her on eorþan
 mycel & lang & gebletsod *weorþan; ahsodan þa forþon
 hweðer he wolde þæt rice sona her on eorþan gesettan þe þonne
 þisse worlde ende on domes dæge; frunan maran þinges þonne
 ænges mannes gemet wære her on eorðan, þæt hit witan
 mihte. Ða ondswarede he Drihten, & him cypde, & þus cwæþ,
 '*Non est uestrum usque ad potestatem.* Nis þæt eower,' he
 cwæþ, 'þæt ge witan þa þrage & þa tide þa þe Fæder gesette on
 his mihte.' We leorniaþ þæt seo tid sie toþæs degol þæt nære
 næfre nænig toþæs halig mon on þissum middangearde, ne
 furþum nænig on heofenum þe þæt æfre wiste, hwonne he ure
 Drihten þisse worlde ende gesettan wolde on domes dæg, buton
 him Drihtne anum; we witon þonne hwepre þæt hit nis no feor
 to þon; forþon þe ealle þa tacno & þa forebeacno þa þe hier ure
 Drihten ær toweard sægde, þæt ær domes dæge geweorþan
 sceoldan, ealle þa syndon *agangen,¹ buton þam anum þæt se
 awerigða cuma Antecrist nugêt hider on middangeard ne com.
 Nis þæt þonne feor toþon þæt þæt eac geweorþan sceal; forþon
 þes middangeard nede on ðas eldo endian sceal þe nu andweard
 is; forþon fife þara syndon agangen on þisse eldo. Þonne sceal

St. Luke tells
us of the
Ascension.

* p. 139.

Acts i. 6.

The disciples
thought that
the kingdom
of Israel
should be
established on
earth imme-
diately after
Christ's pas-
sion.

* p. 140.

Acts i. 7.

Christ tells
them that
they sought
to know what
God the
Father alone
knew.

This world is
coming to an
end—it is
only waiting
for the coming
of Antichrist.

* p. 141.

¹ At top of
page in a later
hand are the
following
words: fif
eldro sindon
agan. On
þam syxtan
sceal beon
dom deih.

world must come to an end, and of this the greatest portion [already] has elapsed, even nine hundred and seventy-one years, in this (very) year. These [ages] were not all alike long, but in these were three thousand years, in some less in others more. Since there is no man who may know in how long a time our Lord will complete this [age], whether this thousand shall be shorter or longer than that, therefore is it wholly unknown to every one except our Lord alone. When that our Lord said to his holy people that it was beyond their power to know when he would ordain the end of this world, then he said unto them, '*Sed accipietis virtutem supervenientis Spiritus Sancti in vos.*' 'But ye shall receive the power of the Holy Spirit which shall come upon you.' Lo we know and learn that he on the tenth day sent them the Holy Spirit from heaven, with which they were afterwards confirmed, in this holy season which will be (celebrated) a week hence this next Sunday. And, afterwards, they disregarded all worldly sorrows and all threatenings, and were not afraid of them; because that they were inwardly so greatly animated with the fear and love of the Almighty Lord through the inspiration of the Holy Spirit, that they disregarded all worldly torments and all bodily pain. No earthly kings were able to overcome or break down their loftiness of mind. Then said he, '*Et eritis mihi testes in Jerusalem, et in omni Judæa, et Samaria, et usque ad ultimam terram.*' He said, 'And ye shall be my witnesses in Jerusalem, and in all Judæa, and Samaria, and in the uttermost confines of the earth.' Of what should those holy ones be witnesses for our Lord? except that they should make known to mankind and declare throughout this world—first, that our Lord performed what he promised and declared, on account of his holy future coming, for the comfort of mankind—that he himself would visit us here in the world with love and with humility, in a human body; and then also to relate to men his teaching and his words that they had heard from his own mouth: and to make known to mankind the examples they had witnessed in his works; and also his holy passion and his glorious resurrection afterwards on the Lord's Day, and the holy ascension into heaven, which took place at this holy

þes middangeard endian¹ & þisse is þonne se mæsta dæl agangen, Of the last
 efne nigon hund wintra & lxxi. on þys geare. Ne wæron þas age of the
 ealle gelice lange, æc on þyssum wæs þreo þusend wintra, on world 971
 sumre læsse, on sumere eft mare. Nis forþon nænig mon þe years have
 þæt ān wite hu lange he ure Drihten þas gedon wille, hwæþer gone by.
 þis þusend seeole beon scyrtre ofer þæt þe lengre. *þæt* is þonne ^{1 In margin}
 æghwylcum men swiþe mearc, buton urum Drihtne anum. þa ^{in a later}
 he þa ure Drihten his þæm halgum sægde *þæt* * *þæt* heora gemet * p. 142. ^{hand are the}
 nære *þæt* hie *þæt* wiston, hwonne he ðisse worlde ende gesettan ^{words: on}
 wolde, þa cwæþ he to him, ' *Sep accipietis uirtutem superuenientes* Acts i. 8. ^{þam sexta}
Spiritus Sancti in uos. Ac ge onfop þæm mægene Halges elddo.
 Gastes se cymeþ ofer eow.' Hwæt we witon & leorniaþ *þæt* The Holy
 he þe teoþan dæge him þone Halgan Gast onsende of heofonum, Spirit came
 þe hie sylþan mid getremede wæron on þas halgan tide, þe nu upon the
 þys uferan sunnandæge bið. & hie seoppan ealle worlde weān & apostles, and
 ealle þreatas oferhogodan, & him nōwilt fore ne ondredon; enabled them
 forþon þe hie mid þon egsan & þære lufan þæs ælmihtigan to despise all
 Drihtnes innan þurh þæs Halgan Gastes onbryrdesse to þon worldly
 swiþe onbryrde wæron, *þæt* hie ealle worldlice tintrega & sorrows and
 ealle lichomlicu sār oferhogodan; heora mōdes heanesse ealle torments.
 eorþeyningas ofercuman (onbegan²) * milton. þa cwæþ he, ^{2 written as}
 ' *Et eritis mihi testes in Hierusalem et omni Iudea et Samaria a gloss above*
et usque ad ultimum terre.' He cwæþ, '& ge beop mine ofercuman.
 gewitan in Hierusalem & on eallum Iudea & Samaria & æt * p. 143.
 þam ytmestan eorþan gemærum.' Hwæs sceoldan hie þa halgan Acts i. 8.
 urum Drihtne gewitan beon? buton *þæt* hie *þæt* sceoldan mai- The apostles
 cynne cypan & secggean geond þysne middangeard ærest *þæt* were witnesses
 he ure Drihten *þæt* gefylde, *þæt* he þurh his þa halgan of our Lord
 weardnesse gehēt & sægde mancynne to frofre, *þæt* he sylfa throughout
 ūs hider on middangeard geseccan wolde, mid lufan & mid the whole
 eaþmodnesse, on mennisene lichoman & eac þa his lare & earth.
 his wōrd þe hie æt his sylfes muþe gehyrdon, þa hie sceoldan
 mannum secgan, & þa bysena þe hie æt his dædum gesawon,
 þa hie sceoldan eac mannum cypan, & his þa halgan * þrow- * p. 144.
 unga & eft his þa wuldorlican æriste py drihtenlican dæge, &
 þa halgan upastigenesse on heofenas, seo on þissum halgan

season. What they had all seen with their own eyes, and heard with their own ears, of all this they were to be witnesses for our Lord, and were to proclaim and declare it throughout the world, as it became known that they subsequently did unremittingly. So we learn that soon after the Lord ascended into heaven, and they were confirmed with the Holy Spirit, thereupon they divided this world by lot into twelve portions, and each of them went to the quarter allotted him, so that he through God's grace gained many a nation for our Lord by his teaching. *'Et cum hæc dixisset, videntibus illis, elevatus est: et nubes suscepit eum ab oculis eorum.'* The cloud did not make its appearance there, because our Lord had need of the cloud's aid at the Ascension; nor did the cloud raise him up, but he took the cloud before him, since he hath all creatures in his hand, and by his divine power and by his eternal wisdom, according to his purpose (will), he orders and disposes all things. And he, in the cloud, disappeared from their sight and ascended into Heaven, as a sign that from thence in like manner he will on Doomsday again come upon this earth in a cloud, with hosts of angels; and then for all creatures constant in wisdom, he will provide an everlasting kingdom. *Cumque intuerentur . . . in albis.* As they looked after him unto heaven and saw the Lord ascending, there stood by them two men in white garments, who were the Lord's angels. The white garments of the angels denote the joy of angels and men that then occurred; because those that were ever angels in heaven had greater joy and bliss than they ever before had had, since at this holy season it happened that they saw their Creator (and the true King, Almighty God, of all creatures) exalted to the paternal abode, along with his human nature, from thence by reason of his eternal divinity he has never departed. And their joy and bliss was moreover increased when they became aware that their home in heaven should thereafter be inhabited and peopled by holy souls; and that the holy seat, from which the devil had previously been cast out for his pride, should be occupied by mankind. Forsooth we know that every man prefers

dæge geworden wæs ; þæt hie ealle heora sylfra eagon oforségon & heora earon gehyrdon, þyses ealles hie sceoldon Drihtne gewita beón, & þæt hie ealle sceoldan geond þysne middangeard mancynne bodian & seegan ; swa þæt cūþ gewearp þæt hie þæt seoppan gedydon unagæledlice. Swa we leorniaþ þæt sona æfter þon þe Drihten on heofenas astag, & hie mid Halgan Gaste getrymede wæron, þa wæs æfter þon þæt hie þysne middangeard on twelf tǽnum tohluton, & æghwyle anra heora in þæm dæle þe he mid tǽn geode, þæt he purh Godes gife manige peode urum Drihtne purh his lare gestreonde.

The apostles divided the world among themselves by lot.

* *Hec cum dirisset usque ad eorum et cetera.* Nalas þæt wolen þær þy forþ cōm þe ure Drihten þæs wolnes fultomes þearfe hæfde æt þære upastignesse, oppe þæt wolen hiene up ahofo, ah he þæt wolen him beforan nam, swa he ealle gesceafta on his handa hafað, & ealle purh his godcunde meht & purh his ecean snyttro æfter his willan recep & stihtaþ, & he mid þy tacne swa on þæm wolcne from heora gesihþe gewát, & in heofenas astag, þæt he þonne swa wile on domes dæg eft on þysne middangeard cuman in wolcne & mid engla þrymme ; & he þonne wile eallum wisfæstum gesceaftum écndom gesetton.

Jesus ascended into heaven by a cloud, as a sign that he would come in a cloud on Doomsday.

Cumque inturent¹ usque albis. Ða hie þa in þone heofon locodan æfter him, & hie Drihten gesawon upastigendne, þa stodan him twegen wasas big on hwitum hræglum. Þæt wæron

Acts i. 10.
¹ So in *MS.*

* Drihtnes englas ; þa hwitan hrægl þara engla getacniaþ þone gefeán engla & manna, þe þa geworden wæs ; forþon þær þæt æfre wære þæt englas on heofenum mǽran gefeán & maran blisse hæfdon þonne hie ealne weg ær hæfdon, þonne wære þæt on þas halgan tid geworden þa hie þone heora Scyppend gesegon, & þone soþan Cyning ælmihtigne God ealra gesceafta mid þære menniscan gecynd to þæm fæderlican setle ahafenne, þonon he næfre ne gewát purh his þa ecean godcundnesse. & him þa wæs eac heora gefea & heora blis geeced þa hie wiston þæt heora epel þær on heofenum sceolde eft gebuen & geseted weorþan mid halgum sawlum, & þa halgan setl eft gefylde mid þære menniscan gecynde, þe deofol ær for his oforhygdum of aworpen wæs. Hwæt we witon þæt æghwylcum men biþ leofre

* p. 146.

On this day the joy of the angels was greatly increased, because of the addition that should be made to their hosts.

* p. 147.

to have a greater number of faithful friends [than he has]. And since this holy season became so especially to angels an occasion for joy and bliss, then indeed may the human race, wholly on account of that, rightly praise and glorify their Creator for the favours and honours which the Almighty Lord at this time bestowed on mankind; and because the ruin and the grievous doom of mankind was abolished, and the sorrowful sentence reversed which our Lord, in his wrath had previously pronounced upon the first man: '*Terra es et in terram ibis.*' 'Thou art earth,' he said, 'and thou shalt return to earth and again become earth.' The same human nature that he previously in his wrath had so denounced—the same our Lord raised, in himself, above heaven, and above all the company of angels, at this holy season. How was it ever possible for more joy and grace and bliss to happen to angels, or greater honour to men, than happened to them on this day? For that we ought ever unceasingly, with all our heart's might, to give thanks to our Lord. When they were looking up into heaven after our Lord, as I before said, the angels who appeared to them in white raiment said to them, '*Viri Galilæi, quid statis aspicientes in calum? hic Jesus, qui assumptus est a vobis in calum, sic veniet, quemadmodum vidistis eum euntem in calum.*' 'Ye Galilean men,' they said, (because they were of the land of Galilee), 'why stand ye here marvelling upon this, and looking toward heaven? This Jesus who has now gone up from you (or been exalted) into heaven shall come again on Doomsday in like manner as ye have now seen him ascending into heaven.' So our Lord shall hereafter come on Doomsday, in a cloud and in the same body with which he has now ascended into heaven. But nevertheless he will then come with much greater awe. For the same Lord that aforetime visited us here in the world with all humility, in a human body, and exhibited to mankind all humility, patience and mercy, the same will hereafter, at the final term of this world, on Doomsday, visit us with all terrors, and will then requite and reward every man according to his own works and deeds; and he will bring his saints and elect with him into his heavenly realm; so also all the devil's men who are now in the world and have committed

he hæbbe holdra freonda ma. Ond nu þeos halige tid englum þus healice to gefeán & to blisse wearþ, hwæt þonne huru eallunga seo mennisce gecynd þæs mæg mid rihte þæm Scyp-
 pende lof & wuldor secgean þara ára & þara weorþmenda, þe
 he se ælmihtiga Drihten in þas tid mancynne forgeaf; forþon
 se hindsic mancynnes & þæt heaflice gewrit þæt wearð þys dæge
 fordilegod, & se sárlica cwide eft oncerred, þe ure Drihten ær
 þurh eornesse to þæm ærestan men cwæþ: '*Terra es et in*
terram ibis.' 'Ðu eart eorþe,' he cwæþ, '& þu scealt on eorþan
 gangan & eft to eorðan weorðan.' On þa ilcan menniscan
 gecynd þe he þæt ær þurh eornesse swa to cwæþ, þa ilcan
 he ure Drihten on þas halgan tid on him sylfum ahóf, ofer
 heofonas & ofer ealle engla preatas. Hu mihte æfre englum
 mara gefeá & geofu & blis geweorþan, *oppe mannum mara * p. 143.
 weorðmynd þonne him on þysum dæge gewearþ? Þæs we
 sceolan nu simle unablinnendlice mid ealre heortan meagolmód-
 nesse urum Drihtne þanc secgan. Ða hy þa up on þone heofon
 æfter urum Drihtne locodan, swa ic ær sægde, þa cwædon þa
 englas to him, þe þær on hwitum hræglum æteawdon, '*Uiri*
Galilei usque ad celum.' 'Ge Galileiscan weras,' cwædon hie,
 forþon þe hie wæron of Galileam þæm lande, 'hwæt stondaþ
 ge her & þyses wundriað, & up on þysne heofon lociaþ? Þes
 Hælend þe nu up on þysne heofon from eow astag, oppe ahafen
 wæs, he eft cymeþ on domes dæg to þæm gemete þe ge hiene
 nu gesawon on heofen astigendne;' swa he ure Drihten eft
 cymeþ on domes dæg in wolcne & in þæm ilcan lichoman, þe
 he nu on heofonas astag; ah þonne *hwæpere he wile cuman
 mid mycle maran egsan; forþon þe se ilca Drihten þe us nu
 ær mid ealre eaþmodnesse hider on middangeard gesohte in
 menniscum lichoman, & he ealle eaþmodnesse & eal gecpyld &
 ealle mildheortnesse wiþ mancynn gecyþde, se ilca us þonne wile
 nu hwonne eft on þa nehstan tid þisse worlde on domes dæg
 mid eallum egesan gesecean, & þonne æghwylcum anum men
 gyldan & leanigean æfter his sylfes weorcum & dædum; &
 he wile his þa halgan & þa gecorenan mid him gelædan on his
 þæt heofonlice rice; swa he wile þonne eac ealle deofles men, þe

This season
should be an
occasion of
joy to men,
for the first
curse was
reversed.

Acts i. 11.

The words of
the angels to
the disciples
of Jesus.

The Saviour
will come
again on
Doomsday,
but with
greater ter-
rors than at
his first
coming.

* p. 149.

wicked deeds—all of them he will send, for their works, along with devils into eternal fire. But let us diligently reflect upon that, the while we may and can, and let us amend the sins that we have wrought, and earnestly beseech the Almighty Lord to shield us from those approaching events; and let us fix in our minds the fear and horror of that day; let us remember how the term of this life is unknown to each individual man, both to rich and poor, both to young and old, as also the time which the Lord will grant him here in the world. We see that very frequently to many a man it suddenly befalleth that He cuts him off from this world; wherefore it is very needful for us ever to strive at all times to be prepared, when our Lord will visit each of us. We also learn (dearest) men, that those men say, who have gone thither and returned, that the spot whereon our Lord last stood in the body here in the world, before he ascended into the heavens in his human nature—that it is still at this present day very highly honoured with many divine glories before the eyes of men. We learn too that the place is on the top of Mount Olivet. Moreover there is a large and magnificent church built round about the spot; and its circuit is wrought basket-wise, in the most beautiful and sumptuous manner that men could devise it. Then there are three porches built round the church, and all those very handsomely wrought above and roofed over. But the great church which stands there in the midst is open above and unroofed, because our Lord would that to the eyes of those men who believingly came thither and visited the holy place, the way might always become familiar to look up to heaven, whither they knew that the Lord had bodily ascended. And though the house itself is open overhead and not covered in, as I before said, yet it is ever, by the grace of God, protected above from all bad weathers, so that no rain or tempest is able to enter in. And ever since this house (or the place) was built there no one has ever been able to overlay the footsteps themselves, neither with gold nor silver, nor with any worldly ornaments, but whatsoever any

nu ær her on worlde synt & mǫndæda fremedon, þa he wile ealle
 for heora gewyrhtum mid deofflum on ðee fȳr sendan. Ah wuton
 we þæt nu geornlice gemunan þa hwile þe we magon & motan;
 uton betan þa geworhtan synna & ælmihtigne Drihten georne
 biddan þæt he us *gescylde wið þa toweardan; & uton we * p. 150.
 symle þæs dæges fȳrhto & egsan on ure mod settan; uton
 gemunan hu ūneþ bið æghwylcum anum men his lifes tid,
 æghweþer ge ricum ge heanum, ge geongum ge caldum, hwilec
 hwile hine wille Drihten her on worlde lætan.¹ Geseo we þæt
 oft swiþe manegum men færllice gelimpeþ þæt he hine wið þas
 world gedæleþ; forþon us is mycel ȝearf þæt we simle teolian
 on ælce tid þæt we sȳn gearwe, þonne ure Drihten ure hwyldes
 neosian wille. Swylce eac we leorniaþ, men, þæt þa men secgaþ
 þa þe þyder ferdon & eft hider coman, þæt seo stow þe Drihten
 lichomlice nehst on stod her on middangearde, ær þon þe he
 þurh his mennisce gecȳnd in heofenas astige,—þæt seo is nu get
 æt þysne andweardan dæg mid manegum godcundum wuldrum
 swiþe healice *geweorpod for manna eagum. Þonne leorniaþ * p. 151.
 we þæt seo stow is on Oliuetes dune ufewardre; þonne
 is þær swiðe mycel cȳrice & þrymlic ymb þa stowe utan
 getimbred; & is sin hwyrfel on wilewisan geworht swa
 fægre & swa weorþlice swa hit men on eorþan fægrost &
 weorþlicost² geþencean meahton. Þonne synd þær þry porticas
 emb þa ciricean utan geworhte, & þa ealle swiþe fægere ufan
 oferworhte & oferhryfde. Seo mycele cirice þonne, seo þe þær
 on middum stondeþ, seo is ufan open & unoferhræfed, forþon
 he ure Drihten wolde þæt þa men þe þyder mid geleafan coman,
 & þa halgan stowe sohton, þæt heora eagum aā se weg wære
 up to heofenum cūp to locienne, þider hie witon þæt he Drihten
 mid lichoman astag: & peah þe þæt hūs ufan open sy sylf &
 unoferhræfed, *swa ic ær sægde, hweþre lit biþ ā þurh Godes * p. 152.
 gife ufan wiþ æghwylc ungewidro gescylded, þæt þær næfre
 nænig dæl regnes ne ungewidres incuman ne mæg, & seoppan
 þis hūs oppe seo stow þær getimbred wæs þæt seoppan næfre
 nænig man þa læstas sylfe ufan oferwyrcean ne mihte, ne mid
 golde, ne mid seolfre, ne mid nænigre worldfrætunga; ac swa

All wicked
doers shall
then be cast
into hell.

Let us re-
member the
uncertainty
of human life.

¹ in the
margin beon
is written in
a later hand.

The place
upon which
our Lord last
stood is still
very highly
honoured.

* p. 151.

The place is
upon the
Mount of
Olives.
A church
marks the
spot.

² beon is
written above
the line in a
later hand.

It has no
roof, and yet
no storm ever
affects it.

* p. 152.

The footsteps
of Jesus can-
not be cover-
ed over.

man may lay thereon, the earth itself immediately casts it from her, back into his face, and not for any interval would she have it upon her; nor would she accept any worldly decoration, since the holy feet of our Lord stood upon her. Wherefore there is built in the large church there, round about the footsteps [an enclosure] somewhat wider than a bushel-basket as high as a man's breast; it was first made of green copper, now it is ornamented with gold and silver. On the western side there is a moderate-sized door, through which a man's head and shoulders may enter, so that one may do obeisance to the footsteps, and kiss them: and many men, those who may obtain leave to do it, take the mould from the footsteps, that they may have it for a relic, and thereby many diseases and ailments are cured, when the mould is taken away. And then is that also the most wonderful of all, that the earth is daily removed from the footsteps and taken as a relic widely throughout the earth, as I previously said, and never does a man take so much or so often of the mould, as to be able thereby to make the portion on the footsteps ever the greater [? less], or the footsteps to change into another form: but they ever remain as entire, and of the same appearance as that in which they were first impressed upon the earth. Our Lord let his holy feet sink into the earth there for a perpetual remembrance to men, when that he after his holy passion would take his human nature into heaven, from whence, by reason of his eternal Godhead he has never departed; and so now those footsteps are still imprinted upon the earth until this present day, as is plainly manifested by their entirety, and by the manifold marvels of the Creator. Moreover there hangeth, also, placed over the footsteps, a large lamp, that is always filled with oil, as often as is needful, and is ever burning day and night for the honouring of those foot-prints. There are also in the great church built about this spot, eight windows, very large, made of glass, and at each one there hangs a lamp, ever filled with oil and burning all the night; and very light and bright do these lamps shine each night through the windows, as it is the nature of oil to

hwæt swa þær man on alegde þonne wearþ seo eorþe hit sona sylf up of hire to þæs mannes andwleotan, & nænige hwile on hire habban wolde; ne his ænigre worldlicre frætwednesse onfon wolde, scoppan hire þa halgan fēt ures Drihtnes on stodan.

No one is able to decorate them.

Þonne is þær on þære myclan ciricean geworht emb þa lastas utan, hwene widdre þonne bydenfæt, up of mannes breost heah.

The footsteps are now enclosed.

Wæs þæt æreste of grenum āre geworht; nu hit is mid golde

& mid seolfre gefrætwd; is þonne on westan medmycel duru

þæt mannes *heafod ge þa seuldre magan in, þæt man mæg to * p. 153.

þæm lastum onhuigan, & þa cyssan, & manige men þær þa moldan neomaþ on þæm lastum, þe þæt begytan magan þæt hie hit dōn motan, & him to reliquium habban, & monige adle &

Many persons take the earth from the footsteps as a relic and a cure for diseases.

untrunnesse þurh þæt beoð gehælde, þonne man þa moldan

toðeþ: & þonne is þæt eac ealles wundorlicost þæt man dæg-

hwamlice þa moldan nimeþ on þæm lastum, & men wīde geond

eorþan lædaþ to reliquium, swa ic ær sægde, & næfre man þære

moldan to þæs feale ne nimeþ, ne to þæs oft, þæt mon æfre þurh

þæt mæge a þy maran dæl on þæm stoplum gewercean, oppe

þæt þa lastas on oþerne mægwite oncyrran; ah hie ā swa

onwalge beoþ & on þære ilcan onsyne þe hie þær on forman on

þa eorþan bestapene wæron. Forlēt he ure Drihten his þa

halgan fēt þær on þa eorþan besīcan *mannum to ecre ge-

The footsteps remain ever unchanged as at first impressed upon the earth. * p. 154.

mynde, þa he æfter his þære halgan prowunga his þa menniscan

gecynd on heofenas lædon wolde, þonon he næfre onweg gewiten

næs þurh his þa ecan godecundnesse; & swa nuget on þære

eorþan þa stoplas onaprycte syndon of þysne andweardan dæg,

þurh þa heora onwalhnesse & þurh manigfeald wundor þæs

Scyppendes swa cuplice gecyþed is. Þonne hangaþ þær eac bufan

þæm lastum geregnod swiþe mycel leohtfæt, þæt man simle mid

ele fylleþ swa oft swa his þearf bið; & bið ā dæges & nihtes

byrnende for þara swaþa weorþunga. Swylce eac syndon on

þære myclan cirican þe ymb þa stowe utan geworht is, ehta

eaghyrelu swiþe mycele of glæse geworht, & æt æghwylcum

anum þara hongað leohtfæt, & þa beoð simle mid ele gefylde &

æghwylce niht byrnaþ; & to þon leohte & beorhte scīnaþ ælce

niht þurh þa eaghyrelo, swa swa eles gecynd *bið þæt he¹

The church is illumined by eight oil-lamps.

¹ originally heo. * p. 155.

shine brighter than a wax taper. And not only does the light shine over (illumine) the hill whereupon the church is built, but also the city of Jerusalem which is a mile westward from that spot, so that every night from every quarter of the city the light may be seen shining from the holy place. And it often still happens to many persons, when they see the light shining so brightly at night, that their hearts are thereby, and by God's grace, inwardly admonished ; and the more accurately they understand their own lives, and immediately afterwards have greater sorrow for their sins, when they recollect his great humility, and how willingly he first visited us here in the world, in a human body, and came from his exalted heavenly seat, and how humble he was in the body before men ; and, what was most of all, that of his own will he suffered death for the salvation of all mankind (though no one was able to injure his eternal Godhead), when he was just thirty years old ; and during the fourth part of the time that he was here in the world he, by his teaching, proclaimed and made known to mankind the ways of eternal life ; and how he afterwards, on the third day, arose from the dead, and how he last stood bodily, here upon earth, on this holy place, ere he took his human nature into heaven—then they call to mind all this and are admonished by the light they see shining from the holy place. And often, through that, many men are turned to true amendment, and in the sight of God appear good and meet. And also indeed many heathen unbelieving men often thereby turn to belief in God, when they see how God honoureth the place. And so we may plainly perceive that, since God so inwardly admonisheth their hearts, he desireth to be merciful to them, and to give them remission of their sins. And now, dearest men, although we are not now at the holy place that I have just spoken of, nevertheless we may in these places in which we now are, become good and meet before our Lord if we now in our lifetime do what is true and right ; because every man, in whatever part of the earth he may be, shall through good deeds please God ; and each man shall exalt his good deeds if he shall become good and meet. But let us now strive that this season pass not away from us to no purpose, which our Lord has given us for amendment and

beorhtor scineþ þonne wex on sceaftē, & næs na *þæt* ān *þæt* *þæt* Every quarter of the city is lit up.

leoht þa dune āne oferscineþ, þe seo cirice on getimbred is, ac

eac swylce Gerasalēm þa burh, seo is west þonon from þære stowe on aune mile, *þæt* mon æghwylce niht mæg of æghwylcum

dæle þærē burge *þæt* leoht geseōn seinan of þære halgan stowe ;

& *þæt* oft gīta manegum mannum gelimpeþ, þonne hie *þæt* leoht geseoþ on niht seinan swa beorhte, *þæt* heora heortan beoð

þurh *þæt* innan gemanode, & þurh godes gife, & hie heora sylfra lif þe gearor ongeotaþ, & hie eft færinga þe maran hreowe

doþ heora synna, þonne hie gemunaþ þa mycelan eapmodnesse, & hu lufice he us ærest gesohte hider on middangeard on menn-

iscene lichoman of his þæm heān heofonlican setle, & hu eapmod he for mannum wæs lichomlice ; & *þæt* ealra mæst wæs, *þæt* he

for ealles mancynnes *hæle mid his sylfes willan deaþ geprowode, þeah his þære ecean godeundnesse nanig man sceppan ne mihte,

þæt þe þonne wæs efne xxxiii wintra & þæs feorþan dæġ, *þæt* he her on worlde mancynne þurh his lare eces lifes weg asægde &

tacnode ; & hu he eft þy þridan dæge of deaþe aras, & *þæt* he on þære stowe nehst lichomlice on stod her on eorþan, ær þon

þe he þa menniscan gecynd upon heofnas gelædde : þonne hie *þæt* eall gemunan & þurh *þæt* leoht gemanode beoþ, þe hie of

þære halgan stowe seinan geseoþ, & oft ā manige men þurh *þæt* to soþre bote gecyrraþ, & gōde & medeme for Gode ge-

weorpaþ, ge efne eac manige hæpne men ungeleafsume oft þurh *þæt* to Godes geleafan gecyrraþ, þe hie geseoð hu God þa stowe

weorpaþ. & *þæt* is þonne geara to witenne þonne God heora *heortan swa innan manað, *þæt* he him þonne wille milde * p. 157.

geweorðan, & him heora synna forlætnesse syllan, & heora bena gehyran. Ond nu, men þa leofestan, þeah þe we nu þær and-

wearde ne syn æt þære halgan stowe þe ic nu sægde, þelhwepre we magon on þyssum stowum, þe we nu on syndon, gode [&]

medeme weorpan for urum Drilitne, gif we nu soþ & riht on urum life dōn willaþ ; for þon æghwylc man, sy þær eorðan þær he sy, þurh gōde dæda Gode lician sceal, & ælc man sceal his

gōdan dæda ahebban, gif he sceal gōd & medeme weorpan. Ac uton teolian *þæt* us þās tida idle ne gewitan, þe he ure Drilhten

* p. 156.
This light reminds the citizens of Christ who for a fourth part of his life made known to man the ways of eternal life.

We may exalt our good deeds so as to please God wherever we may dwell.

for the cleansing of our deeds. Let us be charitable and merciful to poor men, and humble towards one another, and hold firmly in our hearts the fear and love of God, and the love of our neighbours; and let us take care that when this holy season shall return, twelve months hence, that he who is alive may be better than he is now, through God's assistance, who liveth and reigneth ever without end. Amen.

XII.

WHIT-SUNDAY.

Dearest men, we have, now not long ago, commemorated and celebrated the great and renowned festival of the Lord's Ascension. ten days before this present day. Let us now commemorate to-day the coming of the Holy Spirit, which was sent from heaven and was promised to the apostles for their consolation, on account of their great longing (grief) at the Lord's departure. and as a pledge of the heavenly kingdom, as we have learned in God's book that the Lord himself said to his disciples, ere he ascended into heaven from whence he has never departed, through the power of his Godhead; but the exalted majesty of the Godhead was ever present with the angelic hosts, though he dwelt with us for a season; for the Lord promised his disciples, thus saying, 'I will not leave you without a leader, but I will send you the Paraclete.' And so it was meet that he, who was the Comforter of all just men, should send consolation to his disciples, as we may understand by ourselves when it happeneth to any one that his dearly loved father dies; are not the children then the sadder, and do not they grieve for those friends? So did the heavenly Father bear in mind and perceive that his beloved and treasured children were troubled and in great anxiety about him; then would the Lord comfort them. The Holy Spirit taught them every good thing and prohibited every wicked thing, as the Lord spake to the disciples, in their presence, when he was in the body, thus saying, 'To you shall come the Holy Paraclete, whom the Father will send you in my name, who shall teach you to do all those things that I have foretold you that ye should

us to bōte & to clænsunga urra clæda forgifen hafap. Uton beon
 ælmesgeorne & árdæde wið earme men, & eapmode us betweenan,
 & Godes ege & his lufe fæstlice on urum heortum & on ure para
 nehstena healdan, * & teolian we þonne þeos halige tid eft cume * p. 153.
 embe twelf monap, þe se lifge þæt he betre sy þonne he nu is,
 þurh Godes fultum, þe lyfað & rixað a butan ende.

XII.

[IN DIE PENTECOSTE.]

Men þa leofestan, weorþodan we & bremdon nu únfyrn, for
 ten nihtum, þone myclan & þone mæron symbeldæg
 Drihtnes upstiges foran to pyssum *ondweardan* dæge; weorþian
 we nu todæg þone toeyne þæs Halgan Gastes, se wæs of heo-
 fenum onsended. & þæm apostolum to frofre gehaten for þære
 miclan langunga Drihtnes framfundunga, & to wedde þæs
 heofonlican eþles, swa we on Godes bocum leornodan, þæt
 Drihten sylfa to his gingrum cwæde, ærþon þe he on heo-
 fenas astige, þonon he næfre won wæs þurh his godecund-
 nesse miht. Ac se heaprym þæs Godes hades þæm englicum
 weorodum simle *ondweard* wæs, þeah þe he þrage * mid us wu- * p. 159.
 node, swa he Drihten gehet his leornerum, & þus cwæþ: he
 cwæþ, 'Ne forlæte ic eow aldorlease, ac eow sende frofre Gast';
 swa swa þæt gelimþlic wæs þæt he his leornerum frofre sende,
 se þe ealra soþfæstra Frefrend wæs, swa we magon ongeotan be
 us sylfum, þonne hwyrcum men gelimþeþ þæt his ful leof fæder
 gefærþ, ne mæg þæt na beon þæt þa bearn þe unbliþran ne sýn, &
 langunga nabban æfter þæm freondum. Swa gemunde & wiste
 ure se heofonlica Fæder his þa leofan & þa gestreonfullan bearn
 afýsed & on myclum ymblygdum wæron æfter him. Þa wolde
 he se Hælend hie afrefran. Se Halga Gast hie æghwyle gód
 lærde, & him æghwyle yfel bewerede, swa he Drihten *ondweard-*
 lice spræc to his gingrum, þa he on lichoman wæs, & þus cwæþ,
 'To eow cymeþ Halig frofre Gast, þone eow sendeð * Fæder on
 minum naman, se eow ealle þa þing læreþ to donne, þe ic eow,
 foresægeþ þæt ge dón secoldon æfter minum upstige.' Se Halga

The coming
of the Holy
Spirit upon
the Apostles.

* p. 159.

Christ pro-
mised his dis-
ciples a com-
forter.

The Holy
Spirit would
teach the
apostles every
good thing.

* p. 160.

do after my Ascension.' The Holy Spirit dictated all those things that holy men wrote either under the old or new dispensation. But this day is distinguished by many divine graces—of no less favours than the Lord's Resurrection, and also the gift of the Holy Spirit which was this day sent upon the Apostles; this day also commences and ends every week. Wherefore it is very needful for us, at this present season, my brethren, to urge ourselves on very diligently and meekly to our relics and to our holy prayers, for we know that the day was the beginning of this transitory light, and it shall be the commencement of the everlasting light that shall succeed it. Luke the Evangelist spake in the book entitled 'Acts of the Apostles' concerning this day's celebration. He said when that the day was fully come which is called Pentecost (about fifty days after the announcement of the Resurrection *or* Easter), all the apostles were abiding in one place, and there came to them a sound that was sent from heaven in the likeness of a wind; that was the sound of the Holy Ghost coming to them; and they were all filled with the gift of the Holy Spirit where they were [assembled] together in their place of prayer. They received the Holy Ghost in their hearts in the form of flames of fire, for it was said that the house was filled with the Holy Spirit. The sound filled the house, and the Holy Ghost filled the holy apostles; and through the Holy Spirit they, with their whole hearts, were burning perpetually with the love of God, so that it was meet that they who in their heart and in their will, were turned to God should be together in one place. It is also said that they were all continuing in an upper room, thence awaiting the Holy Spirit, which at undern time, and in the likeness of a wind, descended upon them. Of that flame (*or* burning), prophesied David, thus saying, 'He who is the Ruler of wind and of wealth (gold) sendeth forth the wind from his treasure houses.' That sound of the Holy Ghost was compared to the wind, and was prophesied of by the prophet [David]. Wherefore the holy apostles were filled with 'gospel lore', and then was their doctrine sown and strewn among the four quarters of the world, as is mentioned in the same treatise. 'Their sound shall go throughout all the world, and their precepts and their words unto the uttermost confines.' We have learned, and it is mentioned in the gospel, that the Holy Spirit

Gast dihtode ealle þa þing þe halige men writon, oppe on ealdum
 oppe on neowum þeodscipe. Soplice þes dæg is geweorþod mid
 manegum godeundum geofum, næs þara gifena læs þonne
 Drihtnes ærist, & eac þonne seo gifu þæs Halgan Gastes, þe to
 þyssum dæge sended wæs ofor his apostolas. Swylce þes dæg
 hæfþ ælcere wucan frympe & ende. Forþon us is swiþe mycel
 nedþearf, broþor mine, *þæt* we swiþe geornfullice & eapmodlice
 us gelydon on þysne andweardan dæg to urum reliquium &
 to urum halgum gebedum; forþon þe we witon *þæt* se dæg wæs
 fruma þyses lænan leohtes, & he biþ fruma þæs ecan æfterfyl-
 gendan. Lucas se god-pellere cwæþ on þæm bocum þe nemned
 is *Actus Apostolorum* be þyses dæges weorþunga, he cwæþ, ‘Mid
 þon dæge *wæs gefylled se dæg þe is nemned Pentecosten ymb
 fiftig nihta æfter þære gecyþdan æriste, þa wæron ealle þa apos-
 tolas wunigende on anre stowe. Þa wæs geworden to him sweg,
 se wæs of heofenum sended on windes onlicnesse, *þæt* wæs sweg
 þæs Halgan Gastes to him cumende: & hie wæron ealle gefylled
 þurh þa gife þæs Halgan Gastes. þær hie ætgædere wæron on heora
 gebedstowe. Hie onfengon þæm Halgan Gaste to heora heortan
 on fyrenra lega onlicnesse, swa hit gecweden wæs *þæt þæt*
 hús wære Haliges Gastes gefylled. Se sweg gefylde *þæt* hus, se
 Halga Gast gefylde þa halgan apostolas, & þurh þone Halgan
 Gast hie innewardum heortum ecelice burnon þære Godes lufan,
 swa *þæt* gelimplic wæs *þæt* þa ætgædere wæron on ecre stowe,
 þa þe on heora heortan & on willan on God gecyrred wæron.
 Swylce is gecweden *þæt* hie ealle on yppan wunodon, þonen
 bidende þæs Halgan Gastes, se on underntid & on windes
 *onlicnesse ofer hie astag¹. Be þæm bryne witgode Daid, &
 þus cwæþ to him: ‘Forplæteþ wind of his goldhordum, se is
 waldend windes & goldes.’ Se sweg wæs þæs Halgan Gastes
 be winde meten, & þurh witgan witgod; forþon þa halgan
 apostolas wæron gefylde þurh godspelles lare, þa wæs heora lar
 sawen & strogden betuh feower secatum middangeardes, swa on
 þære ilcan lare nemned is. He cwæþ, ‘Geond ealle eorþan gæþ
 heora sweg, æt þa ýtmestan gemæro heora lár & heora word.’
 We leornedon, & on þæm godspelle cwið, *þæt* se Drihtnes Gast

All Scripture
is divinely in-
spired.

St. Luke tells
us of the day
of Pentecost
in the Acts of
the Apostles.

* p. 161.

The Holy
Spirit came
down like fire
and burnt
perpetually
in the hearts
of the Apos-
tles.

* p. 162.

¹ Originally
astalg.

David pro-
phesied of the
Holy Ghost
coming down
like wind.
Ps. xviii. 5.
(Vulg.)

descended upon each in the likeness of a dove ; because that he was void of all crimes whom fire should cleanse, therefore the Holy Ghost came upon the disciples of God in the form of flames of fire, and thereby were they set free from all sins, and brought to everlasting life, and that they might also, through that gift, blot out other men's sins, and through the gift of the Holy Spirit's burden encourage them the more easily and pleasantly to bear the great and heavy burden of the excessive longing for their beloved Lord. And, moreover, he would also that they might, through the grace of the Holy Spirit, the more easily and the more firmly withstand and overcome the accursed spirits, and overcome those men whom they should perceive were rebellious against God's commands and the spiritual director's. For he himself said to his disciples, thus saying, 'As my Father hath loved me, so love I you.' The Saviour knew that his disciples would be sad on account of his departure, because he was the beloved teacher and creator of all the world ; and they also saw that the holy heaven-dwellers were obedient to him. Therefore Christ's ministers had such manifold sorrow in their hearts, for they had seen him bodily and in earthly fashion (*or* after the manner of men) had humbly obeyed him. And they had great longing and sorrow in their hearts when they understood that he would no longer abide bodily with them. He then consoled them with spiritual words on account of the intense sorrow of which they had such great plenitude, and he spake thus [unto them] : 'Ye need not be sad nor troubled in your hearts, for I will intercede for you with the Father, that he may preserve you through his heavenly power.' As soon as they received the heavenly promise and the exceeding great hope of spiritual strength, they abandoned all earthly sorrows and fixed their hearts' intent most firmly upon the heavenly hope : and that bodily separation [from Christ] was not any trouble to them in their new state. After these words the Saviour said to his disciples I will send the Paraclete ; the meaning of this word is, as is interpreted, Advocate or Comforter. After these words they then received the greatest strength of the heavenly help ; through the reception of the Holy Spirit they were,

ofer hiene astige on culfran onlicnesse ; forþon þe he wæs calra
 fyrena leas, þe fȳr clænsian seeolde, þonne wæs se Halga Gast The Spirit
freed the
apostles from
their sins.
 ahafen ofer þa godes leorneras on anlicnesse fyrenra legea, &
 þurh *þæt* hie wæron fram eallum synnum alesde, & to þæm
 ecean life gelædde, ge eac *þæt* hie mihton *þurh þa gife oþerra * p. 163.
 manna synna adilegian, & getrymman þurh þa gife þæs Halgan
 Gastes byrþenne þe eapelicor & þe wynsumlicor þa myelan byr-
 þenne & þa hefan aberan mihton þære mycelan langunga heora
 þæs leofan Hlafordes. & swylee he eac wolde *þæt* hie mihton It gave them
power to over-
come evil
spirits and
wicked men.
 þurh þa gife þæs Halgan Gastes þe eþelicor & þe fæstlicor þæm
 wergan gaste wiþstondan & ofercuman, & oferswipan þa men þe
 hie ongeaton *þæt* wiðerwearde wæron Godes beboda & þæs gast-
 lican rihtes ; swa he seolf to his gingrum cwæp : he cwæp, ‘Swa
 me lufode mīn fæder, swa ic eow lufige.’ Se Hælend wiste *þæt*
 his gingran woldan ūnrote beon for his framfundunga, forþou
 þe he wæs se leofa Lareow. & eac ealles middangeardes Scypp-
 end, & hie eac gesawon *þæt* þa halgan heofenware him hyr-
 sumedon. Forþon wæron swa manigfealdlice sorga Cristes
 þegnum on heora heortum, forþon þe hie hine lichomlice
 gesawon, * & him æfter eorþlicre wisan eapmodlice hyrdon. *þa* * p. 164.
 wæs him micel lungung & sorh on heora heortan þa hie *þæt* The Spirit
came to com-
fort the dis-
ciples.
 ongeaton *þæt* he leng mid him lichomlice wunian nolde ; he hie
 þa þæm gastlicum wordum frefrede for þære gelomlican sorge, þe
 hie swa mycle gefylnesse hæfdon, & he þus cwæp, ‘Ne þurfe ge
 beon unrote, ne gedrefed eower heorte ; ac ic eow freoþige to
 Fæder *þæt* he eow gehealde þurh *þæt* heofenlice anwald.’ Hræd-
 lice him þa wæs *þæt* heofenlice gehât, & þære gastlican strenge
 toþon mycel hyht *þæt* hie ealle þa eorþlican sorga forleton, & þa
 ingehyd heora heortan ful fæstlice on þone heofonlican hyht
 gestapelodon ; & him ne wæs nænig earfoþe *þæt* lichomlice
 gedâl on þære neowan wyrde. Æfter þeossum wordum se
 Hælend cwæp to his leornorum, ‘Ic eow sende frofre Gast.’ He is called
the Advocate
or Comforter.
 þæs wordes andgit is swa mon cweþe ‘þingere,’ oþþe ‘frefrend.’
 * Æfter þissum wordum hi ƿa onfengon ƿære mæstan strenge * p. 165.
 þæs heofonlican fultomes þurh þa onfengnesse þæs Halgan
 Gastes ; hie wæron toƿon frome & toþon strange, *þæt* hie

moreover, so firm and strong that they could accomplish with God's assistance anything they wished; their paths also were then shining through their lore, and through the gift of the Holy Spirit. And as soon as this gift was put in their hearts, they were so firm and so steadfast that they despised the fear of all earthly kings. Therefore they received the Holy Spirit in their minds, and disregarded the earthly fear, and he gave them the hope of everlasting life. My brethren, we have now heard tell of the celebration of this present day, and also of the gift which was bestowed upon the holy apostles on this present day. Not alone to the apostles was this gift bestowed, but also, indeed, to all mankind was given forgiveness of all sins, and also to all good-doers deliverance from the intolerable thralldom, that is, of the devil's power. To us also is permitted a way of return to everlasting life, and to occupy heaven's kingdom along with all saints and with the Lord himself, to which Lord be praise and glory everlastingly, ever without end, in eternity. Amen.

XIII.

ASSUMPTION OF THE VIRGIN MARY.

Dearest men, hear now what is here related in these books concerning the holy virgin St. Mary—how it happened unto her at this time. She was watching, and praying day and night, after our Lord's ascension; then an angel of the Lord came to her and said, 'Arise, Mary, and receive this palm-twigg which I have now brought thee: for assuredly, ere three days [have elapsed] thou shalt be taken from thy body, and all the Lord's apostles shall be sent to bury thee.' Then Mary said to the Angel, 'What is thy name?' Then said the angel unto her, 'Wherefore seekest thou my name, for it is great and wonderful?' When St. Mary heard this, she ascended the hill called Olivet. And that was of a truth a very shining palm-branch (and it was then as bright as the morning-star) that she had received of the Angel's hand;

nihtan æghwæt gefremman mid Godes fultome ðæs þe hie
 woldan; eac þonne heora wegas onlihton þurh heora lare &
 þurh gife ðæs Halgan Gastes. Sona swa ðeos geofu þurh Driht-
 es miht on heora heortan alegd wes, hie wæron toðon frome
 & toðon anrode, þæt hie forhogodan ege ealra eorðlicra cyninga;
 toðon hie ðam Halgan Gaste onfengon on heora sefan & þone
 eorðlican egsan forsawon, & he him forgeaf éces lifes hyht.
 Broðor mine, nu we gehyrden seegan þa weorðunga pyses *ond-*
weardan dæges, & eac þa gife þe ðam halgan apostolum seald
 wæs on ðysne *ondweardan* dæg. Nis hit þæt an þæt him anum
 þæm apostolum wære geofu seald, ac eac ðonne eallum manna
 cynne forgifnes wæs seald ealra synna, & eac se freodóm þæs
 unaræfnedlican þeowdomes, *þæt is ðæs deofollican onwaldes
 eallum welwyrceendum: eac us is alefed edhwyrft to þæm écean
 life, & heofena rice to gesittene mid eallum halgum & mid
 Drihtne sylfum, þæm Drihtne sy lof & wuldor on worlða
 world, á buton ende, on écnesse. AMEN.

The Holy Spirit rendered the Apostles steadfast and enabled them to endure all things.

* p. 166.
 This gift is bestowed on all men.

XIII.

[ASSUMPTIO S. MARIE VIRGINIS.]

Men ða leofestan, gehyraþ nu hwæt her segþ on þissum bocum
 be þære halgan fæmnan *Sancta* Marian, hu be hire on
 þás tid geworden wæs. Heo wæs wæccende dæges & nihtes
 & hie gebiddende æfter Drihtnes upstige; þa com hire to
 Drihtnes engel & he wæs cwepende, ‘Aris þu Maria & onfoh
 þissum palmtwige þe ic þe nu brohte, for þan þu bist soþlice
 ær þrim dagum genumen of þinum lichoman, & ealle Drihtnes
 apostolas beoþ sende þe to bebyrgenne.’ Þa cwæþ Maria * to
 þæm engle, ‘Hwæt is þin nama?’ Þa cwæþ se engel to hire,
 ‘Hwæt secestu minne naman, forþon he is mycel & wunderlic?’
 Þa *Sancta* Maria þis gehyrde þa astah heo on þone munt þe
 wæs nemned Oliuete. & þæt wæs soþlice swiþe scinende palm-
 twig & hit wæs þa swa leoht swa se mergenlica steorra, þe heo
 þær onfeng of þæs engles handa. Þa wæs heo swiþe wynsumi-

The Lord appeared to Mary and told her of her departure from the world.

* p. 167.

Mary ascends mount Olivet.

and then did she greatly rejoice and with great joy was glorified. And all those who were there saw that the angel, that had previously come to her, ascended to heaven, with a great light. Then Mary again returned to her house and put aside, with all humility, the palm-twig that she had previously received at the angel's hand, and she also laid aside her garment with which she was clothed, and washed her body, and invested herself with the finest garment; and then she rejoiced and exulted exceedingly and blessed God, thus saying, '*Benedicomen tum [quoniam magnum] et laudabile in secula seculorum.*' 'I will bless thy holy name, because it is great and laudable, world without end. I beseech thee, my Lord, that thou send thy blessing upon me.' Then Mary said, 'when that thou shalt bid me leave my body, do thou then receive my soul.' Then the Angel said, 'Be not sorrowful Mary.' When that she heard this, she invited and called all her kinsfolk who were then near at hand, and thus spake unto them: 'Hear me, now, all; and believe ye all in God the Father Almighty, for to-morrow I am going from my body, and am going to my God: and I pray you all that ye with one accord watch with me until that time, in which day there shall be an end of my toil. And when she had spoken this, forthwith there came the blessed [Peter and Paul] to the door of the holy Mary, and they saw that she was glorified among them; whereupon they greeted her, and said, 'Thanks be to God that we were to-day all in unity and in humbleness. For verily is the prophecy of the prophet David fulfilled which he said, "*Ecce quam bonum, et quam jucundum, habitare fratres in unum!*" "How good and how pleasant a thing is it for a man to dwell in the unity of the brethren." And then spake each of them to the other, saying, 'Let us pray to our Lord that he make known to us that for which he wished us to assemble to-day at this time. Then said Peter to Paul 'Brother Paul, arise and pray first for thou art a pillar of

ende & mid mycle gefean gewuldrad. & ealle þa þe þær wæron
 hie gesawon þæt se engel þe ær com to hire astah on heofenas
 mid myelum leohte. Þa wæs Maria eft hweorfende to hire
 huse, & heo þa alegde þæt palmtwig mid ealre eapmodnesse,
 þe heo ær onfeng of þæs engles handa; & heo eac alegde hire
 hrægl þe heo mid gegyred wæs, & þwōh hire lichoman & heð
 hie gegyrede mid þon selestan hrægle, & þa wæs swiþe gefeōnde
 & swiþe blissigende, [& bletsode ^a] *god & wæs cweþende, '*Benedico nomen tuum . . . et laudabile in secula secul[or]um.*' 'Ic
 bletsige pinne þone halgan naman, forþon þe he is mycel &
 hergendlic in worlða world. Ic þe bidde min Drihten þæt
 þu sende ofer me pine bletsunga.' Þa wæs Maria cweþende,
 'Mid þy þe þu me hæte of minum lichoman gewitan, þonne
 onfoh þu minre sawle.' Þa wæs se engel cweþende, 'Ne beo
 þu, Maria, geūnreted ¹. Mid þy þe heo þis gehyrde, þa wæs
 heo cleopigende & cegende ealle hire magas þa þe þær neah
 wæron, & wæs cweþende. 'Gehyraþ me nu ealle, & gelyfaþ
 ge ealle on God Fæder Ælmihtigne, forþon þys morgenlican
 dæge ic beo gangende of minum lichoman & ic gange to minum
 Gode; & ic bidde eow ealle þæt ge anmodlice wacian mid me
 oþ þa tid þe on þæm dæge hiþ mines gewinnes ende. & mid
 þy þe heo þis geeweden [hæfde, þa ^b] com þær sona se eadega

[A leaf, or perhaps more, is missing here.]

*dura ƿæra halgan Marian, & hie gesawon be him tƿeonum
 þæt heo wæs gewuldrod & hie þa haletton on hie. & hie cwædon
Deo gratias, forþon we wæron todæge ealle on ānnesse geme-
 demode. Forþon is soðlice se cwide gefylled Dauides ƿæs
 witgan þe he cwæð: '*Ecce quam bonum et quam iocundum*
habitare fratres in unum.' 'Hu góod is & hu wynsum þæt
 mon eardige on ƿara gebroðra annesse.' & þa cwæð hira ælc
 to oðrum, 'Uton gehiddan us to urum Drihtne þæt he us þæt
 cup gedō þæt he us todæge wolde on ƿisse tīde gesomnian.'
 þa cwæð Petrus to Paule, 'Broðor Pawlus, arís þu & gehide

Then she re-
 turns to her
 house and
 puts aside the
 palm-twig.

* p. 168.

An angel
 appears to
 her, and com-
 forts her.

¹ read geun-
 reted.

She calls
 together all
 her friends
 and tells them
 of her depar-
 ture.

* p. 169.

The Apostles
 Peter and
 Paul come to
 Mary's house.
 Ps. cxxxii. 1.

Peter calls
 upon Paul
 to pray.

^a The bottoms of the letters are clipped off.

^b Clipped at bottom.

light ;' and [he replied], 'All those that stand around me are better than I am. And thou art a preceptor (or leader) in the prayers of the apostles, and thou art quite full of the grace of the Lord.' Then all the Apostles rejoiced on account of St. Paul's humility ; and as St. Peter himself had enjoined upon mankind, he then stretched forth his hands to God, and said thus, '*Domine. Deus omnipotens qui sedes super cherubin &c.*' 'Lord God Almighty, that sittest above the Cherubim and above the depths of all abysses, to thee we raise our hands in the likeness of thy cross, and in thy friendship we shall have rest ; for thou wilt give rest to our members, for they have laboured in thy name ; and thou to all haughty ones givest humility and overpowerest death. Thou art, indeed, our rest, and thou Lord art our protector, and we cry to thee, who dwellest in the Son (i.e. the Father) and the Father in thee (i.e. the Son) and thou art one with the Holy Ghost, world without end.' Then all the apostles answered him and said. 'Amen !' Then ran the blessed St. John to all the apostles, and said unto them, 'Benedicite fratres,' 'Bless our Lord, dearest brethren ;' *et dicendum Petrus, &c.* . . . Then said St. Peter and Andrew to John, 'Thou, dear Sir, show us in what way thou camest to us to-day.' Then said John, 'Bless the Lord, dearest brethren, and hear ye all . . . that he was passing to-day through this city, and he was informed that ye would be praying to God at the ninth hour of the day. And then suddenly a great cloud came upon the same place wherein we were assembled and where we heard the word of God, and then suddenly all the apostles surrounded the holy Mary and seized her by the waist. And all who were there saw that the blessed Michael came and knocked at the door of the house, and it did not refuse him admittance, but it opened of itself. And he there found a great many people who were standing there ; and there also stood the sister of the holy Mary and she spake to the crowd and said, 'To-morrow she will go from the body.' And then each of them who heard this began to weep ; and

þe ær, forðon þu eart leolites swer;’ & ‘ealle þa þe ymbe me standap hie hie syndan betran þonne ie; & þu eart forek- rende on ðara apostola gebede, & þu eart eal Drihtnes gife full.’ Þa wæron ealle þa apostolas gefeonde for Paulæs eaðmod- nesse, & swa swa Petrus gesette þysum menniscum cynne, þa aþenede *Sanctus* Petrus his handa to Gode & wæs cwepende, ‘*Domine Deus omnipotens, * qui sedes super cherubin at¹ pro- fundi.*’ ‘Drihten Elmiltig God, þu þe sitest ofer cherubine & ofer deopnesse ealra grunda, & we ahebbas ure handa to þe on anlicnesse þinre rode, & on þinre cyppe we ræste habbaþ, forðon þe þu syllest arum leomum ræste, forðon ðe hie on þinum nomian wunnon: & þu eallum of-rhydigum eapmodnesse forgifest & oferswipest deap. Þa eart seþlice ure ræst, & þu Drihten eart ure Seyðend, & on þe we o-geaþ, ðu þe wunast on Suna & Fæder on þe: & þu eart ana mid Halige Gaste on worlda world.’ Þa anðswardon him ealle þa apostolas & cwædon, ‘Amen.’ Þa aru se eadiga Iohannes to eallum þam apostolum, & wæs cweð- ende to him, ‘*Benedicite fratres; et dixerunt Petrus*²—‘Bletsiað gebroðer þa leofestan, urne Drihten.’ Þa cwað Petrus & Andreas to Iohanne, ‘þu leofa drihten, gecepe us lwyfces gemete þu come to us.’ Þa cwaþ Iohannes, ‘Bletsiað broþor þa leofes- tan, [urne god*] & gehyrp ge ealle

[A leaf or more lost here.]

þæt he wæs gangende * to ðæg on þæs ceastre, & he wæs lærende * þæt ge eow gehædon to Gode on þa nigopan tid þæs dæges; & þa sæmninga ætaġ mycel wælen on þa lican stowe on þære þe we wæron gesamnode, þær we geherdan Godes word, & þa sæm- ninga þa embraðdon ealle þa apostolas þa halgan Marian & hie gegripan on hire middel, & þa gesawon hie & ealle þa þe þær wæron, þæt se eadiga Michael genam & þa slag on þæs huses dura, & heo him se ferwyrde se heo hie ontynde, & he þær gemette swiþe manig fole þe þær ætstóðun, & þær eac stod þære halgan Marian sweoster: & heo spræc to þæm weorode & cwaþ, ‘þæs myrgenlican dæġs heo wip gangende of lichoman.’ & þa ælc ara þe þis gehyrde wæs swiþe wepende, & þa wæs Maria cweþ-

St. Paul meekly gives way to St. Peter,

* p. 170.

¹ For *et*, who offers up prayers and thanks- giving to God.

² Et dixerunt Petrus should come after Drihten, Peter and Andrew en- quire of John the reason of their meeting.

* p. 171.

St. Michael comes to Mary's house

* Clipped.

then Mary said, '*Nunc fratres audite,*' 'Dearest brethren, all of you now hear that to-morrow I shall depart from the body.' Then said the Apostles to her, 'Be not sorrowful, Mary, nor weep, so that thy people be not troubled, for of this spake our Lord and the teacher of our behests, when he was crossing the sea's flood, when he was at his evening meal; wherefore I remind you all of it and also this people that here stand weeping around me.' Then the people began to doubt in their hearts, and said, 'Why dreadeth this holy Mary her death, and God's apostles are with her and others who shall bear her to her resurrection?' Then said the Apostles to the people, 'She shall be much more strengthened among us by God's promise; and let not this people have doubt of her weakness or of her faith.' And when that they had said this, then there came the blessed St. John and entered therein from the house of the holy Mary, and greeted her with a loud voice, thus saying, '*Ave Maria, gratia plena, Dominus tecum.*'—Hail Mary, full of grace! thou art blessed among all womankind, and among all holy spirits.' And she then answered and said, 'Dearest brethren, I pray you all, tell me how came ye all together to-day, or who told you that I must to-morrow go to heaven?' And so each of the apostles is appointed to his separate place, that he should proclaim His divinity and her conception. And the Apostles drew her up and placed her in the beautiful paradise. Then did Mary rejoice in her spirit, and thus said, '*Benedic te qui dominaris super omnem benedictionem.*'—I bless thee, my Lord, thou that art the giver of all blessings; and I bless all thy promises that thou didst promise me. Thou hast, without my entreaty, appointed all the Apostles to be present at my burial; and I bless thy holy name, who dwelleth in eternity, Amen.' *Et post hæc vocavit Sancta Maria omnes apostolos in cubiculo suo, et ostendit illis omne indumentum.* And after that the holy Mary called all the apostles into her closet, and showed them all her garments, which she desired to have on at her burial; and [he? Peter] said this, that the third day was come, in which she would depart from the

ende, ‘*Nunc fratres audite.*’ ‘Broþor þa leofestan, gehyræþ ge me nu ealle þæt ic beo þys morgenlican dæge gongende of lichoman.’ Þa cwædon þa apostolas * to hire, ‘Ne ceara þu, Maria, ne ne wep, þæt þin fole ne sy gedrefed, forþon þis cwæþ ure Drihten & ure beboda Lareow, mid þy þe he wæs hlifigende ofer sæs brim þa he wæs æt his æfengereordum. Forþon ic eow manige ealle þæt, ge þis fole wepende þæt her ymbstandeþ.’ Þa þæt folc ongan tweogan on heora heortan & hie cwædon, ‘To hwan ondrædeþ þeos halige Maria hire deap, & mid hire syndan Godes apostolas & ofre þa þe hie beræþ to hire æriste?’ Þa cwædon þa apostolas to þæm folce, ‘Heo bið swiþor gestrangod be us tweonum þurh Drihtnes gehât; & ne tweege þis folc be hire untrumnesse, ne be hire geleafan.’ & mid þy þe hie þis gespreccen hæfdon, þa com þær se eadiga Iohannes & wæs ingongende of þære halgan Marian huse, & halette on hie mycelre stefne & wæs cweþende, ‘*Aue Maria gratia plena, Dominus tecum.*’ * ‘Hal westu, Maria, þu eart geofe ful; þu eart gebletsod betuh ealle wifcyn & betuh ealle halie gastas.’ & heo þa ondswerede & cwæþ, ‘Broþer þa leofestan, ic eow bidde ealle þæt ge me secgan hwylce gemete ge coman ealle samod todæg to me, oppe hwa sægde eow þæt ic sceolde beon þys mergenlican dæge gongende to heofenum?’ & swa áura gehwylc þara apostola biþ geseted to his synderlicre stowe þæt he bodige his godcundnesse & hire geeacnunge. & þa apostolas tugon hie up & hie gesetton on þæm fæggran neorxna wange. Þa wæs Maria wynsumigende on hire gaste & wæs cweþende, ‘*Benedico te qui dominaris super omnem benedictionem.*’ ‘Ic þe bletsige, min Drihten, þu þe waldest ealre bletsunge, & ic bletsige eal þin gehât þe þu me gehete; ofer minre gecignesne þu gesettest ealle þine apostolas to minre byrgenne. * & ic bletsige þinne þone halgan noman þe wunæþ in ealra worlda world. Amen.’ *Et post hec uocauit Sancta Maria omnes apostolas in cubiculo suo et ostendit illis omnem indumentum.* Ond þa æfter þon þa cegde seo halige Mariæ to eallum þæm apostolum on hire hordcofan, & him æteowde ealne hire gegyrelan þe heo wolde æt hire byrgenne habban, & wæs cweþende þis wæs se þrida dæg geworden on

Mary announces her death to all present.
* p. 172.

The people ask why Mary fears to die; they are assured of Mary's faith by the Apostles.

* p. 173.

Mary rejoices that the Apostles are appointed to bury her.

* p. 174.

She shows them her garments.

body [and] from us. And then said the blessed Peter to all the apostles and to all the people, 'Dearest brethren, I entreat you all who are in this place to watch with me, and to burn spiritual lamps, until the Lord come hither.' And then after these words our Lord came there, and found them all unanimously watching, and he illumined them with the gift of the Holy Ghost, and thus said unto them, 'Dearest brethren, have no sorrow because ye see that this blessed Mary is called unto death; for she is not called to earthly death, but she shall be favoured by God, wherefore great glory is prepared for her.' And when he had said this, then there shone suddenly a great light upon her house, so that all the fiends who were there, and those who saw the light, were overpowered, and were unable to speak out, on account of the greatness of the light. And then came a loud voice from heaven to Peter, thus saying, 'I am with you always unto the end of this world.' And then Peter lifted up his voice, and said, 'We bless thy name with (all) our souls, and we beseech thee never to depart from us: and we bless thee and beseech thee to illumine our world, for thou hast mercy upon all those that believe in thee.' And the blessed Peter said this to all the apostles, and he strengthened their hearts with God's belief. After he had finished these words, then Mary arose and went out of her house, and she prayed the prayer that the angel who came to her had enjoined upon her. When this prayer was finished, she returned to her house and rested upon her bed, and at her head sat the blessed Peter, and about the bed other disciples of Christ. And before the sixth hour of the day there suddenly came a loud thundering, and there was a very sweet smell, so that all that were there slept: and the apostles and the three women, whom Christ had commanded to watch without intermission, took charge of the holy Mary, that they should declare the glory of the Lord with respect to her, and all his kindness to the blessed Mary. And while all who were there were sleeping, our Lord Christ suddenly came there

þæm heo gewát of lichoman fram us. Ond þa cwæp se eadiga
 Petrus to eallum þæm apostolum & to eallum þæm folce, 'Broþor <sup>St. Peter's
address,</sup>
 þa leofestan, ic eow bidde ealle þa þe on þisse stowe syndon þæt
 ge wacian mid me & we bærnian gastlice leohtfaro oppæt Drihten
 hider cume.' & þa æfter þysum wordum þa com þær ure Drihten
 & he hie gemette ealle *anmodlice wæccende, & he hie onlyhte * p. 175.
 mid his þæs Halgan Gastes gife. & he wæs cweþende to him,
 'Broþor þa leofestan, ne sy eow nænigū cearo þæt ge geseón þæt <sup>Jesus appears
to Mary and
announces
her departure,</sup>
 þeos eadige Maria sy geceged to deape, & ne biþ heo no to þæm
 eorþlican deape ac heo bið gehered mid Gode, forþon þe hire bið
 mycel wuldor gegearwod.' & mid þy þe he þis geeweden hæfde, þa
 ascéan samninga mycel leoht on hire huse þæt ealle þa fynd wæron
 oferswipde þa þe þær wæron, & þa þe þæt leoht gesawon þa ne meah-
 ton aseccan for þæs leohtes mycelnesse. & þa wæs geworden mycel
 stefn of heofenum to Petre & wæs cweþende, 'Ic beo mid eow ealle
 dagas op þa gyflynese þisse worlde.' & þa ahóf Petrus his stefne
 & wæs cweþende, 'We bletsiaþ þinne naman mid urum saulum <sup>Peter's
prayer.</sup>
 & we biddaþ þæt þu fram us ne gewite; * & we bletsiaþ þe & we * p. 176.
 biddaþ þæt þu onlyhte ure worlð, for þæm þe þu eallum miltsast
 þæm þe on þe gelyfaþ.' & þis wæs cweþende se eadiga Petrus
 to eallum þæm apostolum & he trymede heora heortan mid
 Godes geleafan. Æfter þysum wordum gefylde, þa wæs Maria <sup>Mary leaves
her house
and prays.</sup>
 arisende & wæs út gangende of hire huse, & hie gebæd to þæm
 gebede þe se engel hire tocwæp þe þær com to hire; þa þis
 gebed wæs gefylled þa wæs heo eft gangende on hire hūs & heo
 þa wæs hleonigende ofer hire ræste, & æt hire heafdan sæt se
 eadiga Petrus & emb þa ræste oþre Cristes pegnas. & þa ær
 þære syxtan tide þæs dæges þa wæs semninga geworden mycel <sup>At the sixth
hour she
slept;</sup>
 punorrād, & þær wæs swipe swete stenc swa þætte ealle þa
 slépan þe þær wæron. & þa apostolas onfengon þære eadigan
 Marian & þa pre fæmnan þe him Crist ær behead, þæt hie wace-
 don buton forlæt*nesse & þæt hie cypdon Drihtnes wuldor [þe * p. 177.
 hire^a] & ealle medemnesse be þære eadigan Marian. Þa slepan
 þa ealle þe þær wæron; þa com þær semninga ure Drihten <sup>then our
Lord sud-
denly re-
appeared.</sup>
 Hælend Crist purh wolenum mid mycele mengeo engla & wæs

* Clipped at top.

in a cloud with a great company of angels, and entered the house of the holy Mary in which she was resting. The Archangel Michael, who was the prince of all angels, was singing hymns with all the angels, when the Lord entered; then he found all the apostles round the blessed Mary's bed, and he blessed the holy Mary, and thus said, '*Benedico te quia quæcumque promisisti.*' — 'I bless thee, my holy Mary! and all whatsoever I have promised thee, that will I perform.' And then answered him the holy Mary, and said, 'My Lord, I ever dispense thy favour, and I beseech thee for thy name that thou devolve upon me submission to thy commands, so that I may dispense thy favour.' 'Thou art for ever honoured.' And then the Lord received her soul, and gave it to Saint Michael the archangel, and he received her soul with the prostration of all his limbs. And she had nought upon her save only a human form, and she had a soul seven times brighter than snow. And then enquired Saint Peter of our Lord, saying, 'Who of us, Lord, is there that hath so white a soul as this Holy Mary?' Then said our Lord to Peter and to all those who were present, 'This holy Mary's soul shall be ever glorified by God: and she shall be washed with the holy absolution, and the other apostles shall be sent before her bier when she shall depart from her body.' And they found no soul so white as the holy Mary's was, because she loved darkness for her sins, and she was nevertheless ever preserved from her sins. And they all saw that the blessed Mary had a soul as white as snow. Then said our Lord to Peter and to the blessed Mary's body, 'To-morrow she shall go into this city, on the right side of my quarter, and ye shall find there a new tomb; then deposit the body in the tomb, and keep it there as I shall bid you.' When our Lord had spoken, this then suddenly the body of the blessed Mary cried out before them all, and said, 'Be thou mindful, thou glorified King, that I am thy handiwork; and be thou mindful of me, for I keep the treasure-house of

ingangende on þære halgan Marian hūs on þæt þe heo hie
 inne reste. Michahel se heahengel se wæs ealra engla ealder-
 man, he wæs ymen singende mid eallum þæm englum, mid St. Michael
was singing
hymns.
 þy þe Hælend wæs ingongende. Ða gemette he ealle þa
 apostolas emb þære eadigan Marian ræste, and he bletsode
 þa halgan Marian & wæs cwepende, '*Benedico te quia*
quicumque promisisti.'—'Ic þe bletsige min Sancta Maria;
 & eal swa hwæt swa ic þe gehèt eal ic hit gesette.' Ond þa
 andswarode him seo halige Maria & wæs cwepende, 'Ic do á
 þine gife, min Drihten, & ic þe bidde for þinum naman þæt
 þu gehwyrfe on me ealle eapmodnesse þinra beboda, forþon
 *þe ic mæg don þine gife.' 'Þu eart gemedemod on ecnesse.' * p. 178.
 & þa onfeng ure Drihten hire saule & he hie þa sealde Sancte
 Michabele þæm heahengle, & he onfeng hire saule mid ealra his
 leoma eapmodnesse, & næfde heo noht on hire buton þæt án þæt It was as
white as
snow.
 heo hæfde mennisce onlicnesse; & heo hæfde seofon siþum
 beorhtran saule þonne snaw. & þa frægn Petrus urne Drihten
 & wæs cwepende, 'Hwyle is of ús Drihten þæt hæbbe swa hwite
 saule swa þeos halige Marie?' Ða cwæp ure Drihten to Petre Jesus gives
Peter instruc-
tions about
the burial of
Mary's body.
 & to eallum þæm mannum þe þær wæron, 'Þisse halgan Marian
 saul biþ a gewuldrod mid Gode, & heo biþ apwægen mid þæm
 halgan þweale. & opre apostolas beoþ sende beforan hire bære,
 mid þy þe heo biþ gongende of lichoman.' & hie ne gemetton
 nane swa hwite saule swa þære eadigan Marian wæs, forþon
 *heo lufode ma¹ þeostro for hire synnum & heo wæs á þeh * p. 179.
 gehealden fram hire synnum; & hie gesawon ealle þæt seo
 eadige Marie hæfde swa hwite saule swa snaw. Ða cwæp² ure
 Hælend to Petre & to þære eadigan Marian lichoman, 'Þys ¹ *ma* seems
superfluous
here.
² *MS.* repeats
þa cwæp.
 mergenlican dæge heo bið gangende on þisse ceastre on þa
 swiþran healfe mines dæles; & ge þær gemetaþ níwe byrgenne,
 þonne asette ge þone lichoman to þære byrgenne & hine þær
 healdaþ swa ic eow beheode.' Ða mid þy þe he þis gecweden
 hæfde ure Drihten, þa cleopode semninga þære eadigan Marian
 lichoma beforan him eallum & wæs cwepende, 'Wes þu ge-
 myndig, þu gewuldroda Cyning, forþon ic heo þin hondgeweore,
 & wes þu min gemyndig, forþon ic healde þinra beboda gold-

thy decrees.' And then said our Lord to the blessed Mary's body, 'I will never leave thee, my pearl; I will never leave thee, my jewel: for thou art verily the temple of God.' And when he had said this, our Lord ascended into heaven. Then Peter and the other apostles took her (and the three women who were watching there with them, washed the body of the blessed Mary,) and placed her upon her bier. And after that, all who were sleeping arose, and then Peter brought in the palmtwig which the blessed Mary had previously received at the angel's hand. And then the blessed Saint John said, '*Tu es virgo, tu debes procidere lectum*'—'Thou art the purest virgin, and it is fitting for thee to depart on thy bier, and for us to bear this palmtwig, and to declare God's praise.' Then again spake the holy John, 'Thou art a preceptor in the prayers of the apostles, and it is fitting that thou shouldst depart on thy bier, and that we should carry thee until we come to the place where the Lord has bidden us: and let none of us be sad, but let us bear thy bier triumphantly.' And then the apostles arose, and lifted up the bier, and supported it with their hands. And then indeed Peter lifted up his voice and said, '*In exitu Israël ex Ægypto, Alleluia.*'—'Israel went out of Egypt, and sang Hallelujah: and the Lord is truly supporting this bier.' And then the apostles went into the clouds, and they then carried the bier, and sang God's praise. When the people heard it, and the Jews saw the great company of angels—for their voice was very loud, and they were praising God,—then were they exceedingly enraged in their minds: and then they began to say to each other, 'What is this company and this people that thus loudly sing?' Then said one of the apostles, who was standing there, 'Mary is now, indeed, gone from the body, and we are singing praises about her.' And then immediately came Satan, the devil, and the rulers of the Jews, and began to say to each other, 'Let us now arise and kill the apostles, and seize the body of Mary and consume it with fire, because she did bear that deceiver.' And then the Jews arose and began to

hōrd.' & þa cwæþ ure Drihten to þære eadigan Marian lichoman,
 'Ne forlæte ic þe næfre miu meregrot, *ne ic þe næfre ne *p. 180.
 forlæte, min eorelaustán, forþon þe þu eart soplíce Godes templ.'
 & þa he þis geeweden hæfde, þa astah ure Drihten on heofenas. The body of Mary is washed, and beside it placed the palm-twig.
 Ða nam Petrus & þa oþre apostolas hie, & þa þreo fæmnan
 þe þær wacodon, & þwogan þære eadigan Marian lichoman, &
 hie þa asetton ofer hire bære, & þa æfter þon þa arison ealle
 þa þe þær slepan; & þa brohte Petrus þær þæt palmtwig þæt
 seo eadige Marie ær onfeng of þæs engles handa. Ða cwæþ
 se eadiga Iohannes, '*Tu es uirgo, tu debes procidere lectum.*'—
 'Ðu eart seo clænoste fæmne, & þe gedafenap þæt þu leore on
 þine bære, & we heran þis palmtwig & cweþan Godes lof?' Ða The Apostles place the body on a bier and carry it out to burial
 cwæþ eft se halga Iohannes, 'Ðu eart forelærende on þara apo-
 stola gebede, & þe gedafenap þæt þu leore on þine bære, & we
 heran þis palmtwig & cweþan Godes lof.' Ða cwæþ eft se
 halga Iohannes, 'Ðu eart forelærende on þara apostola gebede, ¹*Altered from lære.*
 & þe gedafenap þæt þu leore¹ on þine bære & we þe þonne
 heran þæt we cuman to þære stowe þær Drihten bebeád, &
 ne sy ure nan geunrōtsod ac we gesigefæstan þine bære.' & þa
 arison þa apostolas. * & hie hofan þa bære & hie bæron mid heora *p. 181.
 handum; & Petrus þa soplíce onhóf his stefne & wæs cweþende,
 '*In² exitu Israhel ex Egypto. Alleluia.*' 'Israhel wæs út gan- ²*MS. II.*
 gende of Ægyptum, & wæs singende "Alleluia!" & Drihten is
 soplíce pisse bære fultumiende.' & þa apostolas wæron gangende
 on wolcnum & hie þa bæron þa bære, & hie cwædon Godes lof.
 Ða þæt folc þa þæt gehyrde, & þa Iudeas gesawon þa mycclan The Jews hear of it, and come together greatly enraged.
 mengeo engla & heora stefn wæs swiþe hlúd, & hie heredon
 God, þa wæron hie swiþe erre on heora mōde; & heora þa ongon
 ælc cweþan to oþrum, 'Hwæt is þeos mengeo & þis folc þe
 ær þus hlúde singeþ?' Ða cwæþ þara apostola sum þe þær The devil and the rulers of the Jews take counsel together to slay the apostles, and seize the corpse.
 ætstōd, 'Maria is nu soplíce of lichoman gewiten, & we cweþap
 of ymb hie.' & þa raþe eode Satanas þæt deofol & þara Iudea
 ealdormen & heora ongan þa ælc cweþan to oþrum, 'Uton we
 nu arisan & acwellan þa apostolas & Marian lichoman geniman
 & hie þonne * mid fyre forbærnon, forþon þe heo gebær þone *p. 182.
 iswican.' & þa Iudeas þa arison, & hie þa ongunnon mid sweord-

go thither with swords and with forces; they thought that they would slay the apostles. And at that same time the angels who were there present in the clouds became fiercer than the Jews, and began to smite them. And forthwith they became blind, and fell to the earth, and their heads struck against the walls; and they groped about with their hands on the ground, and knew not whither they were going. And then one who was the leader of the Jews drew near to the apostles, and he then saw that the bier was borne triumphant, and that the apostles were, indeed, singing hymns, saying, 'Now is completed the great wrath and anger of this ruler; and the Lord hath given us an abode in this place, and among all our kin; and he hath given us secure glory.' And forthwith the impious ruler cried out with a loud voice, saying, 'I will now turn me to this bier, and then will seize the palmtwig and cast it to the ground, and, being dried up, I will break both parts in pieces and burn them up.' Then went he to the bier and, when close to the corpse on the bier, he was held fast by the right hand to the bier, so that he hung above the earth. Then he cried with a loud voice, and wept with tears in the sight of the apostles, thus saying '*Adjuro vos per Deum vivum.*'—'I conjure you by the living God not to disregard me in this great time of need. And I expect thee most of all, my holy Peter, to be mindful of what my father did for thee when he was door-keeper.' Then indeed Peter asked him, and said, 'Wast thou with thy father when he vindicated me, so that they did not apprehend me?' And again the chief said, 'I beseech you all not to disregard me.' And then Saint Peter said unto him, 'It is not, indeed, in my power, nor in that of any of us [to help thee], except thou wilt believe in Jesus Christ, that he is the Son of the living God, and arose from the dead. But if thou believest not that he is the Son of God, thou shalt not be set down upon the earth. But we know that the enemy of mankind hath blinded your hearts, lest you should believe that Christ were true God, and you should be saved by him. But go now, indeed, and kiss this bier, and say to this corpse that thou believest in God the Father, and in Mary, for she bore Jesus Christ.' Then the leader of the

um & mid strengþum¹ þyder gan; þohton þæt hie woldan¹ fsteungum
ofslean þa apostolas. & þa on þa ilean tid þa englas þa þær
wæron on þæm wolenum, hie wurdon wylðran þonne þa Iudeas^{The Jews are}
& ongunnan slea þa Iudeas: & hie þa wurdon sona ablinde &
feollan to eorþan, & heora heafdu slogan on þa wagas & hie
grapodan mid heora handum on þa eorþan, & nystan hwyder
hie eodan. & þa án þe þær wæs þara Iudea aldorman he genea-
læcan þæm apostolum, & he þa wæs geseonde þæt seo bær wæs<sup>1 MS. apos-
tolas.</sup>
gesigefæsted. & hie wæron soplice ymen singende þa apostolas¹
& wæron cweþende, 'Nu is gefylled þæt mycelle hâtheort & þæt
mycelle yrre þyses ealdermannes & Drihten us sealde eardunga
on þisse stowe & on eallum ussum cynne, & he us sealde orsorgh
wuldor.' Ond þa sona se árleasa grefa cleopode mid mycelre*
stefne & wæs cweþende, 'Ic me wille nu onhwyrfan to þisse
bære, & þonne gegripan þæt palmtwig & hit þonne to eorþan
afyllan, & forsearedum him begen dælas forbrecan & forbærnan.'
þa wæs he gongende to þære bære & þa on middan þæm lichoman
on þære bære, þa wearþ he gefæstnod be þære swiþran
handa to þære bære, þæt he hangode to eorþan. þa cleopode
he mycelre stefne, & wæs weþende mid tearum on þara apostola
gesyhþe, & wæs þus cweþende, '*Adiuo uos per Deum uiuum.*'<sup>He asks
Peter to help
him.</sup>
'Ic eo[w] halsige þurh þone lifgendan God þæt ge me ne forseon on
þisse mycelan nedðearfe tide; ond ðe bide ealra swiþost, min se
halga Petrus, þæt þu sy gemyndig hwæt min fæder þe gedyde,
þa he wæs duruward.' þa frægn hine soplice Petrus & cwæþ,
'Wære þu mid ðinum fæder þa he me swa ladode þæt hie me ne
gegripon?' & þa cwæþ se calderman eft, '*Ic eow nu bidde *p. 184.
ealle þæt ge me ne forseon.' Ond þa cwæþ soplice Petrus to
him, 'Nis þæt soplice min miht ne næniges ures, ac gif þu
gelyfest on Hælende Crist, þæt he sy Godes Sunu þæs lyfgen-
dan, & arise fram deape. Gif þu þonne ne gelyfest þæt he sy
Godes Sunu, þonne ne bist¹ þu aseted on eorþan; ac we witan
þæt þyses menniscan cynnes fynd ablende eowre heortan þæt
Crist ne wære soþ God, & þonne bist þu gehæled fram him.
Ac gong þu nu soplice, & cys þas bære, & cweþ to þysum
lichoman þæt þu gelyfe on God Fæder & on Marian, forþon
<sup>1 originally
bistu.</sup>
<sup>He kisses the
bier and
blesses the
body of Mary.</sup>

priests blessed Mary with his tongue, in the Hebrew language, glorifyingly. And none of them, in the meanwhile, raised the bier. And then, after a respite, he again blessed the body of Mary, by the witness of the books of Moses and by very numerous scriptures ; and he declared, from them all, that Mary was the temple of the living God. Then the apostles were greatly astonished at him and said unto him, 'Whence came to him these wonderful speeches?' Then said Peter, 'Stretch forth thy hand, and say that thou believest on the name of our Saviour Christ, with all thy heart, then shall thy hands become restored and be as they were before.' And immediately it came to pass that he believed in his heart ; and again Peter spake to him, 'Arise now and receive this palmtwig which is before the bier of this holy Mary, and then go to the city of these Jews, to those who are there struck with blindness and speak to them and say. "Whosoever believeth not on Jesus Christ, that he is the Son of the living God, his eyes shall, therefore, be closed." And if any one will believe on God then touch thou their eyes with this palmtwig, which thou receivedst here in thy hand, and they shall immediately receive their sight. But assuredly he who believeth not on God shall not see for ever.' And then the ruler of the Jews and of the priests went and spake to them as the blessed Peter had before commanded him. And he found very many among the people weeping ; and they were saying, 'Woe to us, for it has now befallen us as it was in the city of Sodom : it came to pass that a great fear at first came over them and they were smitten with blindness and afterwards the Lord sent fire from heaven upon them and they were consumed withal.' And they then said, 'now indeed we are filled with all humility.' And then, indeed, to them, thus weeping, came the ruler of the priests whom Peter had sent to them, and he spake to them all in the same words that Peter had previously commanded him to speak. He heard their sufferings and he marvelled at the sight. And he said 'Whosoever believeth in God

eo bær Hælendne Crist.' & þa se ealderman þara sacerda
 bletsode Marian mid his tungan Ebreisere stefne þurh wuldor ;
 & heora nænig þa bære þa hwile ne ahof. & þa æfter fyrst-
 earce þa bletsode he eft Marian lichoman on Moyses boca He said Mary
was the
temple of
God.
 gewitnesse, & þurh swiðe manigfealde gewreotu. Ond of
 eallum þæm he wæs cweþende *þæt* Maria wære þæs lifgendan
 Godes templ. Þa wæron þa apostolas* swiþe wundrigende * p. 185.
 fram him & wæron cweþende to him, hwonon him þa wun-
 dorlican gereordo coman. Þa cweþ Petrus to him, 'Aræce
 þine handa & cweþ *þæt* þu gelyfe on ures Hælendes Cristes
 samman, & on ealre þinre heortan, þonne wesap þine handa
 on a geedneowode & beoþ swa hie ær wæron beforan þe.' &
 þa wæs hraþe geworden *þæt* he gelyfde on his heortan. & þa
 cweþ Petrus eft to him, 'Aris nu & onfoh þysum palmtwige
 & her is beforan þisse halgan Marian bære. & þonne gang to
 þissa Iudea ceastre to þæm þe þær ofslegene syndon mid
 blindnesse, ond sprec to him & cweþ, "Swa hwylc swa ne
 gelyfep on Hælend Crist *þæt* he sy Godes Sunu þæs lifgendan,
 þonne beoþ þæs eagan betynede;" & þonne gif hwylc gelyfe
 on God, þonne æthrin þu heora eagan mid þysum palmtwige
 & þu her onfenge on þine hand, þonne onfoþ hie raþe gesyhþe.
 Se þonne witodlice ne gelyfep on God þonne ne gesyhþ se
 næfre on ecnesse.' Ond þa eode se ealdorman þara Iudea &
 þara sacerda* & wæs cweþende swa him ær hebead se eadga* p. 186.
 Petrus; & he gemet[t]le swiþe manige on þæm folce wepende; &
 wæron cweþende, 'Wa us la, forþon be us is nu geworden
 swa swa on Sodoma byrig wæs; þær wæs geworden *þæt*
 þær com ofer hie on fruman mycel broga & hie wæron
 mid blindnesse slegene; ond æfter þon þa sende Drihten fȳr
 of heofenum ofer hie & hie mid ealle forbærnde.' & hie þa
 wæron cweþende, 'Nu soþlice we syndon gefyllede mid ealre
 apmodnesse.' & þa soþlice him swa wependum, þa com þara
 sacerda ealdorman þe Petrus him tosende; & he þa wæs spre-
 ende to him eallum þæm ilcum wordum þe him ær Petrus
 hebead; & he gehyrde heora þrowunga, & he þa wundrode æfter
 ære gesihþe. Ond he wæs cweþende, 'Swa hwylc swa gelyfep

His hand is
 loosed, and he
 receives the
 palmtwig,
 with which he
 restores to
 sight the be-
 lieving Jews.

The people
 are terrified
 and filled
 with humility.

They are com-
 forted by the
 words of the
 Jewish ruler,

Almighty with his words he will undertake true confession for the name of Christ, the Son of the living God shall forthwith receive his sight; but, assuredly, he who believeth not in God shall continue in blindness for ever and ever.' And they immediately believed and Christ gave them sight. And verily the Apostles then carried the body of Mary until they came to the tomb where the Lord had commanded them, and there they buried Mary's body; and then they set themselves at the door of the tomb as the Lord Jesus Christ had bidden them. And suddenly while they were thus sitting our Lord came there with a great company of angels, and said to them, 'Peace be with you, brethren.' And then he commanded the archangel Michael to receive the soul of the blessed Mary in the clouds, and he did so. And then he spake to the Apostles until they all drew near to the Lord Jesus Christ. And then he received the soul into the clouds, and the Lord bade the clouds to go into Paradise and there to deposit the soul of the blessed Mary; and there truly in Paradise it shall be ever in glory with God and all his elect. And then indeed at the third hour of the day the Lord came with a great multitude and greeted the apostles and said 'Peace be with you brethren.' And then the apostles answered him, and said, 'Glory be to thee, O God, because thou alone hast done such glorious deeds.' Then said our Lord unto them, 'I was first sent by my Father to the intent that I should undergo my holy passion. And then [after my passion] I was again restored to my body, as I previously predicted to you, and [was restored] to all those that were following me among mankind. And I was [just lately] sitting above the children of men in my great majesty, and sat above you on my throne; and I judged the twelve nations, among the three peoples of Israel, and [those that had sprung] from the twelve tribes. And by my Father's command I was again restored to the body. And for the sake of their [?her] holiness I dedicated myself to that immaculate temple; and she is the purest virgin, and she was a virgin ere her childbearing and she will continue so afterwards.' And then said the Saviour to the apostles, 'What will ye now? What shall I do unto her?' And then

a God Ælmihtigne his wordum þonne wile he onfón rihtre
 detnesse for Cristes *naman Godes Suna þæs lifgendan, * p. 187.
 þonne onfeh¹ se hraþe gesihþe; se þonne witodlice ne gelyfþ on
 1 ? read onfehþ.
 od, þonne wunap he on blindnesse ȳȳ on cenesse.' Ond hie
 and they received their sight.
 e wurdan hraþe gelyfde & Crist him sealde gesihþe. Ond þa
 Witodlice þa apostolas bæron Marian lichoman oppæt hie coman
 The body is carried to the tomb, at which appears
 þære byrgenne þær Drihten him bebad, & hie þa þær beby-
 gdon Marian lichoman, & þa setton hie æt þære byrgenne dura
 Jesus and St. Michael.
 wa swa Drihten Hælende Crist him bebad. & þa him swa
 ttendum þa com þær semninga ure Drihten mid mycele mengeo
 gla, & cwæþ to him, 'Sib sy, broþor, mid eow;' & he þa
 bebad Michabele þæm heahengle þæt he onfenge þære eadigan
 Marian sawle mid wolenum; & þa onfeng Michael þære saule.
 and he þa cwæþ to þæm apostolum oppæt hie ealle nealæhton
 to Drihtne Hælendum Criste; ond þonne þære sawle onfeng on
 wolenum. & Drihten *bead þæm wolenum þæt hie eodan on * p. 188.
 eorxna wang & þær asetton þære eadigan Marian sawle; & on
 The soul of Mary is taken to heaven.
 eorxna wange biþ a wuldor mid Gode & mid eallum his gec-
 enum soþlice. Ond þa soþlice æt þære þridan tide þæs dæges,
 a com þær Drihten mid myclum menigeo, & halette þa apos-
 las & wæs cweþende, 'Sib sy mid eow, broþor;' & þa and-
 weredan him þa apostolas & hie cwædon, 'Wuldor þe sy, God,
 orþon þe þu dydest ana mycel wuldor.' þa cwæþ ure Hælend to
 Jesus again appears to the disciples, and speaks words
 of consolation to them.
 him, 'Ær ic wæs sended fram minum Fæder to þæm þæt ic sceolde
 eflyllan mine þa halgan þrowunge; ond ic þa wæs gehwyrfed on
 minne lichoman, swa ic eow ær gehêt, & on eallum þæm þe me fyl-
 ende wæron on þissum menniscan cynne, & ic wæs sittende ofer
 manna bearnum on minum mægenþrymme. Ond wæs sittende
 ofer eow on minum hehsetle; & ic demde twelf þeodum on prim
 sra *hela folcum. & of þæm twelf mægþum; & he mines Fæder * p. 189.
 æse ic wearþ eft on lichoman geseted. & for heora halignesse ic
 he gehalgode to þæm úbesmitenan temple; & heo is seo clæneste
 æmne, & heo wæs fæmne ær hire beorþre & heo wunap
 æmne æfter hire beorþre.' Ond þa cwæþ Hælend to þæm
 apostolum, 'Hwæt wille ge nu? hwæt ic hire dōo?' & þa
 ndswarode him Petrus & ealle þa apostolas & cwædon,

Peter and all the apostles answered and said, 'Lord thou didst choose thee that vessel in which to dwell, and she is thy purest virgin before all worlds, and thou art able indeed visibly to manifest thy power on thy servant Mary; and thou didst overcome death and thou art ruling in thy glory, so art thou now able to raise again thy mother's body from the dead.' And immediately the Lord in heaven rejoiced, and said to his apostles, 'Be it now according to your decision.' And forthwith the Lord bade Gabriel the archangel to roll away the stone from the door of the sepulchre. And then Michael went and took charge of the soul of the blessed Mary, before the Lord. And the Lord said to the body of Mary, 'Arise my kinswoman, my dove, and my habitation of glory; for thou art the vessel of life, and thou art the heavenly temple, and no vices were committed in thy heart; and thou shalt suffer no pain in thy body.' And the Lord said again to the body, 'Arise thou from thy tomb.' And immediately Mary arose from the tomb; and she embraced the Lord's feet and began to glorify God, thus saying, 'My Lord, I am unable to produce all the gifts that thou didst bestow upon me for thy name, nor yet are they able to exhaust all thy benedictions. And thou art the God of Israel, and thou art exalted with thy Father and with thy Holy Ghost for ever.' And then the Lord raised her up and kissed her and gave her to the archangel Michael; and then he lifted her up in the clouds before the presence of the Lord. And the Lord said to the apostles, 'Come now to me into the clouds.' And when they went to Him, the Lord kissed them and said, '*Pacem meam do vobis. Alleluia.*' 'My peace I leave with you through my Father's Holy Spirit, and my peace I give you through my highest praise (*i. e.* the Holy Ghost); and I will be with you always unto the end of this world.' And the Lord said to the angels, 'Sing now, and receive my mother into Paradise.' And the apostles with (all) their power raised the body of Mary up in the clouds, and placed it in the bliss of paradise: and now the apostles are appointed by lot ever to proclaim her abroad. And let us now confess the greatness of God, and sing in Mary's name, '*Magnificat anima mea;*'

⁊ Drihten, þu þe gecure þæt fæt on to eardienne, & heo is þin seo clæneste fæmne ær ealre worlde, & þu miht soþlice & gesewenlice þine mihte gecyþan on Marian þinre þeowan; & þu oferswipdest deap, ond þu eart rixiende on þinum wuldre, swa þu nu miht þinre modor lichoman eft aweccan fram deape.' & þu rape wæs Drihten blissiende on heofenas & wæs cwepende to his apostolum, 'Wese hit nu be eowrum domum.' & þa hraþe bead *Drihten Gabriele þæm heahengle þæt he wylede þone stân fram * p. 190.

The angel Gabriel rolls away the stone from the door of the sepulchre, and Mary's body is commanded to rise from the tomb.

þære byrgenne duru. Ond þa Michael se heahengel geong wear- dode þære eadigan Marian sawle beforan Drihtne. Ond þa wæs Drihten cwepende to Marian lichoman, 'Aris þu, min seo nehste & min eulufre & mines wuldres eardung, & forþon þe þu eart lifes fæt, & þu eart þæt heofenlice templ, & næron nænige leahtras gefylde on þinre heortan, ond þu ne þrowast nænige þrowunge on þinum lichoman.' Ond þa cwæþ Drihten eft to þæm lichoman. 'Aris þu nu of þinre byrgenne.' & þa sona aras Maria of þære byrgenne. & ymbfeng Drihtnes fēt, ond þa ongan wuldrian on God & wæs cwepende, 'Min Drihten, ne mæg ic ealle þa gife forþbringan þe þu me forgeafe for þinum naman, & hwepre hi ne magon ealle þine bletsunge gefyllan. & þu eart *Israhela God & þu eart abafen mid þinum Fæder & mid þinum * p. 191.

þy Halgan Gaste on worlða world.' Ond þa ahóf Drihten hie up & hie þa cyste, & hie þa sealde Michabele þæm heahengle & he hie þa ahóf up on wolenum beforan Drihtnes gesihþe. Ond cwæþ Drihten to þæm apostolum, 'gangað nu to me on wolenum.' & þa mid þy þe hie wæron gangende to him þa wæs Drihten hie cyssende & wæs cwepende, '*Pacem meam do¹ uobis.*' ^{1 MS. da.} 'Alleluia.' 'Ic forlæte mine sibbe to eow þurh mines Fæder þone Halgan Gast. Ond ic eow sylle mine sibbe þurh min þæt hehste lof, ond ic beo mid eow ealle dagas oþ þa geendunga þisse worlde.' & Drihten cwæþ to þæm englum, 'Singað nu & onfoþ minre meder on neorxna wonge.' & þa apostolas on heora mægene hofan Marian lichoman up mid wolenum & hine þa aset- ton on neorxna wanges gefeân. & nu syndon gesette þa apostolas inhlēt æ hie bodian hire. Ond we nu ondetton Godes mycel- nesse & singan on Marian naman, '*Magnificat anima mea;*'

Mary arises and praises God. Then she is received bodily into paradise.

The Apostles are appointed by lot to proclaim her abroad.

because she thus spake when she sang 'Magnificat': 'My Lord, magnify my soul: *et exultavit*: and cause my spirit to rejoice in thy salvation; for thou art true God. *Quia respexit*: Wherefore do thou now behold the meekness of thy maiden; and my Lord,' said Saint Mary, 'cause all people to say that I am the most blessed virgin. *Qui fecit*: For thou didst unto me great things, thou art mighty and thy name is holy. *Et misericordia*: And thy mercy is among all people that fear thee. *Fecit potentiam*: He hath done mighty things with his arms, and he hath scattered those who were proud in their heart, and would not trust in him. *Deposuit*: And he hath put down the mighty from their seat; and that was Satan with his devils, when he was in heaven's kingdom; and for his presumption, he and his devils with him, were cast down into hell's abyss; and the Lord hath exalted all the meek for ever. *Esurientes*: Then Saint Mary said that the Lord had filled with the beauty of heaven's glory all those who on earth suffered hunger and thirst for his name: but for all those who received riches, and trusted in overfulness more than in God, and gave themselves up to vanity, he hath prepared eternal perdition. *Suscepit Israël*: And he hath holpen all his servants, Israel, and was mindful of all his mercy; just as Saint Matthew hath said, that the Lord, on a time, ascended a hill with a great company of his holy people and then he sat upon the hill. *Sicut locutus est*: And his disciples went unto him; and then the Saviour opened his mouth, and spake to our fathers and to Abraham, and said that his seed should increase over all this world. And then he taught his apostles and told them through what things the soul might become most blessed, and thus said, 'Blessed are the spirits of the poor, for they shall rest in heaven's kingdom; and blessed are those who care not for this world's riches; and blessed are those that weep now for their sins, for they shall be hereafter comforted in heaven's kingdom.' But let us intreat the Virgin St. Mary to be a merciful advocate with our Lord Jesus Christ of present benefits and of eternal glory: and thereto may our Lord aid us. Amen.*

* Pious Ælfrie had perhaps seen this unscriptural homily. 'Gif we mære seegað be Nisum symbel-dæge þonne we on ðam halgum bocum rædað, þe ðurh Godes dihte gesette wæron, þonne beo we ðam dwolmannum gelice, þe be heora ægenum dihte, oððe be swefnun, fela lease gesetnyssa awriton . . . Sind swa-ðeah gýt ða dwollican bæc, ærðer ge on Leden ge on Englisc, and hi rædað ungerade men.' (Thorpe, ii. 444.)

forþon heo þus cwæp þa heo * 'Magnificap' sang. 'Min Drihten, * p. 192.
 gemycla mine sawle. *Et exultavit*: & gedô þæt min gast wyn-
 sumige on þinre hælo, forþon þe þu eart soþ God. *Quia re-*
spexit: forþon þu nu sceawa þines mæg(d)enes eapmodnesse. & mīn
 Drihten,' cwæp *Sancte Marie*, 'Gedo þu þæt eall cynn cwepe
 þæt ic sy seo eadgoste fæmne. *Qui fecit*: forþon þu me dydest
 mycel & þu eart mihtig & þin nama halig. *Et misericordia*: &
 þin mildheortnes is mid eallum þæm cynne þe þe him ondrædaþ.
Fecit potentiam: & he dyde mycle mihte on his ear[m]an, & he
 todælde ealle þa þe þær wæron ofermode on heora heortan, &
 noldan on hine getrywan. *Deposuit*: & he asette þa mihtigan
 of heora setle & þæt wæs Satanás mid his deoflum, þa he wæs
 on heofena rice, & he þa for his oferhygdum & his deoflu¹ mid
 him wurdon aworpene on helle grund. & Drihten ealle eapmode
 upahefþ on eenesse. *Esurientes*: & þa wæs **Sancta Maria* cwep-
 ende þæt Drihten ealle þa gefylde on heofona wuldres fægernesse
 þa þe hie on eorþan leton hingrian & þyrstan for his naman; &
 ealle þa men þa þe onfengon welan & on oferfille swiþor gehlyton
 þonne on God, & hie sylfe swa forleton on idelnesse, þonne gege-
 arwode he þæm ece forwyrde. *Suscepit Israel*: & Israhel onfehþ
 eallum his enihtum & wæs gemyndig ealre his mildheortnesse;
 swa Matheus wæs cweþende þæt Drihten astige on sume tid on
 anne munt mid mycele weorode his haligra; & þa gesæt he on
 þæm munte. *Sicut locutus est*: & þa eodan his þegnas to him;
 & þa outynde Hælend his muð & wæs sprecende to urum fæ-
 derum & to Abrahame & wæs cweþende þæt his sād oferweoxe
 ealle þas woruld. & he þa lærde his apostolas, him sægde þurh
 hwæt seo saul eadegust gewurde & þus cwæp, 'Eadige beoþ
 þearfena gastas * & hie restaþ on heofena rice. & eadige beoð
 þa þe þissa eorþwelena ne gymaþ; & eadige beoþ þa þe wepaþ nu
 for heora synnum, forþon hi beoþ eft afrefrede on heofona rice.'
 Ac utan we biddan þa fæmnan *Sancta Marian* þæt heo us sy
 milde þingere wið urne Drihten Hælendne Crist ondweardes
 rædes & eces wuldres: to þæm us gefultunige ure Drihten.
 Amen.

Let us all
 sing Mary's
 song, wherein
 she declared
 that heaven's
 glory will be
 given to those
 who have suf-
 fered for
 Christ;

¹ MS. deo-
 flum.

* p. 193.

but hell will
 be the portion
 of those that
 trusted in
 riches.

Our Lord
 himself said
 in the Sermon
 on the Mount,
 blessed are
 the poor, for
 they shall
 rest in hea-
 ven's king-
 dom, &c.

* p. 194.

XIV.

THE BIRTH OF JOHN THE BAPTIST.

Dearest men, we are here admonished and reminded in these books and in these Holy Scriptures of the observance of this holy season which we ought to-day to celebrate and observe, since it is the birthday of the illustrious John the Baptist: and by these works we may know and understand that he is greatly to be celebrated and honoured by us this day; for we heard when the holy gospel was read that the Churches celebrate the birth of none of God's saints, patriarchs, prophets, nor apostles, except of Christ himself, and of this John. There were many holy and worthy prophets before St. John, who were great and illustrious, and hal-
lowed (consecrated) by God himself, and so illuminated and sanctified by the grace of the Holy Spirit, that they prophesied and revealed to men what was to come to pass; and were cognizant of all God's secret judgments, and were able to withstand kings and evil and great princes; and they had control over the heavens by their power; and in very many divine powers they shone forth very gloriously by miracles of all kinds; and they proclaimed the truth, and declared signs which the Lord himself had borne witness to; but nevertheless concerning none of these was or could it be said what the Lord Jesus Christ said concerning this John—that never among those born of woman was any born more illustrious or more excellent. And the Evangelist in the commencement of his gospel thus wrote and spake of the birth of John: In the days of King Herod there was a very great priest whose name was Zacharias, and his wife's name was Elizabeth, who was of the daughters of the patriarch Aaron. And the holy evangelist thus wrote and spake concerning them, 'They were both very worthy before God, and walked in all the commandments of the Lord blameless.' Behold how very blessed were the noble parents of Saint John, whom no guilt of this noxious world had injured; nor had any sin wounded them; nor had evil witness (testimony) calumniated them; nor

XIV.

[SEO GEBYRD S. JOHANNES þæs fulwihteres.]

MEN þa leofestan, her us manað & mynegað on þissum bocum & on þissum halgum gewrite, be þisse halgan tide weorþunga þe we nu to dæg mærsian seeolan & weorþian, þonne is þæt seo foremære gebyrd *Sancte* Iohannes þæs fulwihtweres: be þyssum we þonne witon magon & ongyton he swiþe us is þes dæg to mærsienne & to weorþienne; forþon þe we gehyrdon *þa þæt halige godspel rædd wæs þæt næniges Godes haligra * p. 195. gebyrd, ne his heahfædera, ne his witgana, ne his apostola, circean ne mærsiaþ nempe Cristes sylfes & þyses Iohannes. Manige halge & gedefe witgan wæran ær *Sancte* Iohanne, þa wæron myccele & foremære, & fram Gode seolfum gehalgode, & mid Haliges Gastes geofum swa swiþe onlyhte & gehalgode swa þæt hie eal þæt toweard wæs, beforan witgodan & maunum cypdon. & hie wæron gewitan ealra Godes degolra doma, & hi cyningum & yfelum ricum ealdormannum wiþstandan mihtan; & hi heofon mid heora mægenum bridlodan, & hie on swiþe manegum godcundum mægenum ealra wundorweorcum swiþe wuldorlice ascinon; & hie þære soþfæstnesse spellodan & tacen secgende wæron, þa þe Drihten sylf getacnode: ac þæt² hwæpere be þære nænigum gecweden beon ne mihte, þæt se Hælende Drihten Crist *be þyssum Iohanne gecwæþ, þæt næfre betuþ wifa gebyrdum nænig mærra ne sylra geboren nære. & se godspellere sona on fruman his godspell swa be þære Iohannes gebyrde wrāt & cwæþ, ‘On Herodes dagum þæs cyninges wæs swiþe mycel æweward, þæs noma wæs Zacharias; & his wifes nama wæs Elizabeth seo wæs from Arones doltrum þæs heahfæder:’ & se halga godspellere swa be him wrāt, & cwæþ, ‘Hie butu wæron swiþe gedefe beforan Gode, & hie eodan on eallum Drihtnes bebodum butan leahtre.’ Eala hu swiþe eadge wæron þa æþelan cennende³ *Sancte* Iohannes, þam ne scepde nænig scyld þisse sceþwracan worlde, ne hie nænigo firen ne gewundode, ne yfel

¹ In later hand there is the following title—*Sancte iohannes, baptista spel*. The birth-day of John the Baptist is especially deserving of notice.

It is the only one the Church celebrates.

Our Lord declared John to be the most illustrious of woman-born. ² MS. rather indistinct and letters of next page show through. * p. 196.

The parents of the Baptist were blameless in all respects.

³ The final o is under-spotted.

any vice troubled them. But they were mindful of all God's behests, and in every wise they were ever very obedient to the divine law. And since their youth and their middle age remained without any sin, may we not believe that their old age and the termination of their life were not different from the commencement? Nevertheless, Elizabeth was [not] destitute of godly virtues though she was late in child-bearing: yet she was not at all late in child-bearing; for whether with respect to the holy Elizabeth ought not her condition in her old age ever to be borne in mind? For at that great time a house of holiness was first to be purified, and the hospitality of Christ's harbinger, and the liberality of God's messenger, was to be secured; and an abode of the Holy Spirit, a temple altogether fit for God, was to be found, in which the holy Spirit's wisdom should dwell. And so when every human fault was quiescent in the parents of the blessed John, and they in their whole life stood blameless,—then forthwith sterility fled from them, and their age was quickened and their belief and purity conceived. Then was born the man Saint John, who was greater and more excellent than all other men; and he was like the angels of God; and he was the trumpet, Christ's crier in this world, and the messenger of God's Son, the standard-bearer of the Supreme King, and the forgiveness of sins and setting right of heathen nations. And I say that the evangelist was the confirmation (*or* union) both of the old and new law, because he wrote first of the divine grace of the father and mother, that by the doubts of the parents the child's dignity should be understood by all these other men, because by that birth alone she transcended all laws of human-kind; and now the birth of Christ [was] at his appearing, and the new day-spring (*or* dawn) was John the Baptist. And now the gleam of the true Sun, God himself, shall come; let the crier give out his voice. And because that the Lord Christ is now the Judge, Saint John will be the trumpet, and will therefore come with God himself upon this earth;—let the messenger i. e. Saint John go before him. And therefore it is the duty of every man to declare the worthiness of Saint John's life; for he was praised and honoured by the voice of truth, and

gewitnes ne wregde, ne hie nænig leahter ne drefde. Ac hie wæron gemyndige ealra Godes beboda, & on ælce wisan hie wæron þære godecundan æ swiþe gehyrsume. & nu seo heora iugop & seo midfyrhtnes butan ægwylcum leahtre gestanden, hwylc talge we þonne þæt seo ylðo & se ende *þæs heora lifes * p. 197.

wære ne se fruma swylc wæs? Seo Elizabeth þonne wæs unwæstmfæst þara godecundra mægena, & ¹ þeah þe heo þæs bearnes lata wære; heo þonne þæs bearnes nolit lata ne wæs, þonne hwæþere æt þære halgan Elizabeth seo hire gebyrd naht gemunan, þe heo hire on ylða þa wære? forþon þe mycelre tide ær þære halignesse hūs geclænsod beon sceolde, & seo gastlīþnes þæs Cristes wīseceaweres, & seo gifernes gebuend wæs þæs Cristes engles, & seo heall þæs Halgan Gastes swylc temple eallinga Gode weorþe funden wæs Haliges Gastes snytro on to gerestenne. & þa þe æghwylc mennisc leahter on þam eadigan Sancte Iohanne cennendum gestilled wæs, & hie on eallum heora life orleahtre gestodan, þa sona seo únwæstmfæstnes fram him fleah, & sona heora ylða geliffæsted wæs, & geleafa & seo clænnenes onfeng. Þa wæs acynned se mon Sancte Iohannes, se wæs mara & selra eallum *oprum mannum. He wæs gelic * p. 198.

Godes englum, & he wæs bēme, Cristes fricca on þysne middangeárd, & wæs Godes Suna spellboda, & segnþora þæs ufanecundan Kyninges, & firena forgifnes, & gerihtnes hæþenra þeoda. & ic secge þæt se godspellere wæs fæstnung ægþer ge þære ealdan æ, ge þære niwan ge þonne, forþon þæs fæder & þære modor godcund mægen beforan wrát þæt be þære cennendra gefyrhtum þæs bearnes weorþe ongyten wære be þyson ³ eallum oprum mannum, forþon hie þære án his gebyrde oforstag ealle æ þisse menniscan gecynde; ond nu seo Cristes gebyrd æt his æriste, se niwa eorendel Sanctus Iohannes; & nu nu se leoma þære soþan sunnan God selfa cuman wille. Sylle se friccea his stefne; & forþon þe nu þæt is se dema Drihten Crist, seo bēme Sanctus Iohannes, & nu mid God selfa on þysne middangeard cuman *wile,—gange se engel beforan him Sanctus Iohannis; * p. 199.

& forþon þe þæt æghwylces mennisces monnes gemet is þæt he Sanctus Iohannes lifes weorþunga gesecgan mæge; forþon

Elizabeth was barren, yet she was not void of divine virtue.

¹ & seems superfluous.

When every human fault was quiescent in the parents of John the Baptist then Elizabeth conceived.

St. John was like one of God's angels.

³ originally þyson.

He was the Dawn that appeared announcing the Sun (Christ).

the Lord himself in his gospel spake [thus] concerning him : ‘ For what went ye to the wilderness ?—to seek a prophet ? I declare him to be more renowned and more excellent than any prophet.’ Wherefore no human tongue is sufficiently able to declare the divine virtue of this begotten messenger. Also the Archangel Gabriel spake and said to Zacharias, his father, ‘ Fear not, Zacharias, thy prayer is altogether heard by God, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John ; and to thee shall be joy and gladness ; and many shall rejoice at his birth ; and he shall be altogether very great before God, and shall not drink wine nor ale ; but he shall be filled with the Holy Ghost in his mother’s bosom, and he shall turn many of the children of Israel to the Lord, and he shall go before God, filled with the Holy Ghost, and with the power of Elias the prophet, to prepare a people meet for the Lord.’ Let us then, dearest men, hear how gloriously Saint John was filled with the power of the Holy Ghost when he was abiding in his mother’s bosom, and how he first attained to heaven before he reached the earth, and received there the Holy Spirit before he had a human one, and attained to divine gifts (*or* graces) ere he had the life of a man ; and he began to live in the presence of God before he himself might live, just as Saint Paul the Apostle said, ‘ I live not, but Christ liveth in me.’ And then on the sixth month that Saint John was received into his mother’s bosom (*i. e.* was conceived), then the child of glory descended upon the earth, and the heavenly glory filled the maidenly bosom (*or* womb) of Saint Mary. And when she went unto her cousin, the holy Elizabeth, forthwith the child leaped and rejoiced in the presence of his Lord, and from his mother’s womb saluted and greeted him [who was] in the Virgin’s womb ; and first strove to make him known and to proclaim him to men, before that he himself lived and saw the human (natural) light. O dearest men, what a zealous messenger and impatient leader was he, who would first proclaim the Lord coming on this earth before he attained to the mysterious formation of the natural birth ; and he first became a king (*or* leader) and grasped a weapon to fight with before he was endowed

þe he mid þære soþfæstnesse stefne gehiered wæs, & geweorþod ;
 & he Drihten selfa swa on his godspelle be him cwæþ, 'To
 hwon eodan ge to westenne—witgan to secenne ? Ic hine secge
 maran & selran þonne ænigne witgan ;' forþon þe nanig menn-
 isc tunge ne geneah þæs acendan engles godcund mægen to
 gesecgenne. Eac spræc se heahengel *Sanctus* Gabriel & cwæþ
 to Zachariam his fæder, 'Ne wilt þu þe ondrædan Zacharias ;
 þín bēn is eallunga fram Gode gehyred, end þin wif Elizabet
 þe gebereþ sunu, & þu cegst his noman Iohannes, & þe bið
 þonne hyht & gefeā ; & manige on his gebyrd gefeop. He biþ
 eallunga swiþe mycel beforan Gode ; ne drincþ he win ne ealu,
 ac he bið gefylled mid Halgum Gaste *on his modor bosme ;
 & manige Israhela bearna he gehwyrþ to heora Drihtne ; & he
 gæþ beforan Gode mid Halgum Gaste gefylled & Elian mægene
 þæs witgan, Drihtne to gearnienne medome folc.' Uton we
 þonne, men þa leofestau, gehyran hu swiþe loflice *Sanctus*
 Iohannes wæs mid þæs Halgan Gastes mægenum gefylled, þa
 [gen]¹ þa he on his modor bōsme wunigende wæs ; & he ær to
 heofonum becom ærþon þe he eorþan æthrine, & þær Halgum
 Gaste onfeng ærþon þe he menniscne hæfde ; & þam god-
 cundum gifum he ær onfeng, ærþon þe he mennisc lif hæfde ;
 & he ongan lifgean ongean God, ærþon þe he him sylfum lif-
 gean mihte ; swa *Sanctus* Paulus se apostol cwæþ, 'Ne lybbe
 ic, ac Crist leofaþ.' Anna þonne þy syxtan monþe þæs þe
Sanctus Iohannes on his modor bosm onfangen wæs, þa þæt
 wuldres bearn on þysne middangeard astag, & seo heofencunde
 weorþung *þone fæmnlīcan bōsm *Sancta* Marian gefylde. &
 þa heo þa into þære hire moddrian eode þære halgan Eliza-
 bethe, sona þæt cild onsprang & ongean his Hlaford hyhte &
 hine of his modor bōsme on þære fæmnan bōsm hālette &
 grette, & hine ær monnum gecyþan & gesecgan teolode,
 ærþon þe he sylfa lifde & mennisc leoht gesawe. Eala men
 þa leofoston, hu þæt wæs weallende spelboda & ungeþyldig
 heretoga, se þe ær þone Hælend on þysne middangeard cum-
 endne gesecgean wolde, ærþon þe he þære gerynelīcan gega-
 derunge menniscne gebyrde onfenge ; & he ær to þam cyninge

No one can sufficiently declare the virtues of St. John.

He came in the spirit and power of Elias.

* p. 200.

¹ Very faint in MS. He received the holy spirit before he had a human one.

While in the womb he saluted his Lord.

* p. 201.

Was he not a zealous and impatient messenger ?

with his bodily limbs; and he first sought to war before he saw the light; and so in his birth he overcame all the laws of natural birth. Let us consider the exalted deeds of St. John who arose in his mother's womb in the presence of God's Son, who himself again was not conceived after the manner of men. Though as yet he was delayed in this bodily birth, nevertheless he, in the Spirit alone, performed the ministration of the Evangelist; and immediately he was brought forth and born, he restored voice (speech) to his father and unloosed the tongue from the bond of silence, with which the archangel had bound the father, because he did not believe his words. Great then is the glory of the holy St. John's birth. And all right-believing folk ought to rejoice at his advent and to bless him, because the Scripture so spake concerning him, that many should rejoice at his birth. Great is the holiness and worthiness of St. John, whose greatness the Lord and Saviour himself pointed out. And it is made known that among those born of women there shall not be a greater man than John the Baptist [excepting only Christ] himself, who was without a human father, conceived by an immaculate virgin. St. John then will take precedence of all other prophets, and he surpasses the power of all other patriarchs in the apostolical government, and he surpasses in the exaltedness of his power the glory of all God's other martyrs; and among all God's Saints he is more victorious and beloved. And all this natural race (or birth) is put out of view by St. John. Lo, we heard when Esaias the prophet was read, that the Holy Ghost thus spake concerning him, 'I will send my messenger before thy face, who shall prepare thy way before thee.' Then that was a very exalted name by which St. John was called—'angel;' but his life was ordered like to his name because that he here on earth lived an angelic life. When sinned [he in his food, since he lived] on roots and wild honey? Or

becom & wæp̃n gegrāp mid to campienne, ærþon þe he to his lichoma[n] leómum become; & he ær þone seþan so[hte], ærþon þe he þæt leoht gesawe; & he swa on þære his gebyrde oferswipde ealle æ þisse menniscan gebyrde. Uton we gesceaw-

ian þa healican gewyrhto **Sancte Iohannes se þære modor* * p. 202.

innopas ongean þam Godes Suna aweahte, se þagen sylfa wæs butan menniscan innope; & þeah he þa get latode on þissum

He performed the part of an evangelist before he saw the light.

lichomlicum gebyrde, hwæpre he on þæm gaste anum þæs godspelleres þegnunga gefylde. & sona swa he acenned wæs & geboren, he þam fæder þa stefne ageaf & þa tungan onlasyde, þa se heahengel mid þære swigunge fæstnunga geband þone

fæder, forþon þe he his wordum ne gelyfde. Mycel is þonne

We ought to rejoice on account of his birth.

þeos weorþung þæs halgan *Sancte Iohannes* gebyrde, & eal rihtgelyfed folc sceal gefeon on þone his tocyme & hine blet-

sian, forþon þe þæt gewrit swa be him cwæp þæt monige on þa his gebyrd gefeon sceoldan. Mycel is se haligdom & seo

weorþung *Sancte Iohannes* þæs mycelnesse se Hælend Drihten sylfa tæc̃n sægde; & hit cup̃ is þæt betux wifa gebyrdum ne

wearp mara mon geworden þonne Iohannes se fulwihtere

* [The top line is clipped off.]

* p. 203.

selfa se wæs butan menniscan fæder fra[m] unwemre fæmnan acenned. *Sanctus Iohannes* þonne gæp beforan eallum oþrum

St. John surpasses all the holy martyrs.

witgan, & ealra oþerra healfædera mægen he oferstigeþ on þæm apostolican gewælde, & he on his mægenes weorþunga

oferswip ealra oþerra Godes martira wuldor; & eallum Godes halgum he is sigefæstra & gecorena. & eall þeos mennisce

gebyrd *Sancte Iohanne* bedyrned is. Hwæt we gehyrdon, þa þa Esaias se witga ræden wæs, þæt se Halga Gast swa purh

hine be *Sancte Iohanne* cwæp, 'Ic sende minne engel beforan þinre onsyne, se greweþ þinne weg beforan þe.' Þæt wæs

He is called an 'angel,' and his life was angelic.

þonne swiþe healic nama þæt *Sanctus Iohannes* 'engel' wæs nemned; ac þæt his lif þæm his naman wæs gelice gegearwod,

forþon þe he her on eorþan engelice life lifde. Hwanne gefyre[*node]

* p. 204.

[Top line cut off.]

be wyrtum & be wudu hunige? oþþe hwær agylte he æfre on

where trespassed he ever in his clothing who was furnished with only one garment, which was woven of camel's hair? Or how might any one be greater than he who always loved God all his life, and who never departed from the wilderness? Or how did the fault of much talkativeness defile him who was so far separated from all men? Or how did the sin of silence affect him who so strongly rebuked the Jews who came to him to hear his lore? And thus he spake, 'Ye race of vipers, who hath showed you to flee from the wrath of God to come?' And when the multitudes inquired of him what they might do to escape God's wrath, he taught and admonished them with these words, and thus spake to them, 'Let him that hath two tunics, give one to him that hath none; and let him that hath food give [to him that hath none. To the soldiers he said] 'Do [no violence] and be thankful to the Saviour for your food.' Let us then follow the lore of our exalted and illustrious protector [guardian], so that we may hear the gentle words of our Lord, which he shall say on the awful Doomsday to those men who now show pity to poor men, 'I say you sooth, as long as ye did this to one only who believed upon me, though he were the least and the poorest, it was as if ye had done it to myself.' What more then shall I say of St. John, saith he who made this book, except that he first went before Christ ere that he himself was able to go before him. And the hearts of the father, mother, and son the same Holy Spirit filled with his grace—to whom is ever glory and honour, world without end, ever in eternity. Amen.

his gegerelan, se þe mid þon anum hrægle wæs gegyrwed þe
 of olfenda hǣrum awunden wæs? oppe hu mihte æfre ænig
 mara beon þe æfre God on eallum his life lufode þonne se
 þe næfre fram westenne ne gewát? oppe hwaune besmát hine
 seo scyld þære feala-sprecolnesse, þone þe swa feor from eallum
 monnum adǣlæd wæs? oppe hū scepde him seo synn þære
 swigunga þe swa stronglice þa Iudeas þreade, þe to him coman
 toþon þæt hie his lare gehyrdon; & he swa cwæþ, 'Ge nædd-
 rena cynn, hwyle æteowde eow to fleonne fram ðon toweard-
 an Godes erre!' & hine ða þa heapas frugnon, hwæt hie
 wyrcēan mihton þæt hie Godes erre beflugon, he hie þonne
 mid ðissum wordum lærde & manode, & him swa toewæð,
 'Se þe hæbbe twá tunecan, selle oðre ðam ðe nāne næbbe;
 se þe mettas hæbbe, do þæt*

No faults of
 gluttony,
 vanity, slan-
 der, &c., de-
 filed him.

He gave good
 advice to all
 who came to
 him.

* p. 205.

Top line cut off.

[wyr]ceað ac wesað þancfulle þon Hælende eoweres andleoƿan.
 Uton we ðonne þus héalices & ðus foremæres ures mund-
 boran lāre fōgian, þæt we ðone bylewitan cwide ures Drihtnes
 gehyran motan, ðe he on ðam egeslican domes dæge to ðam
 mannum cwið, ðe nu on earmum mannum mildheortnesse ne¹
 wyrceað. 'Soð ic eow secge, swa lange swa ge ðis dydon
 ðara anum ðe on me gelyfdon, ðeah hit se lǣsta wære & se
 heánosta, þæt wæs swa swa ge hit me sylfum dydon.' Hwæt
 sceal ic ðonne má secgean fram Sancte Iohanne, cwæð se ðe
 þas boc worhte, buton þæt he ár eode beforan Criste, ærðæm
 þe he beforan him sylƿan gangan mihte; & ðæs fæder & ðære
 modor & ðæs suna heortan se ilca Halga Gast mid his gifum
 gefylde, ðæm is simle wuldor & weorðung on ealra worlda
 world, á on ecnesse. Amen.

Let us follow
 the precepts
 of our Saviour
 and be kind
 to the poor.
¹ The context
 does not re-
 quire *ne*.

XV.

THE STORY OF PETER AND PAUL.

DEAREST men, let us celebrate on this present day the passion-tide of St. Peter, the chief of Christ's apostles, and [that of the apostle St. Paul.] . . . The first is the appointed shepherd of the Church at Christ's hand; the second is her instructor. The one is, I say, the first apostle; the other the last;—Peter before Christ's passion, and Paul after his ascension. Both alike in belief, both happily received a crown of glory from our Lord, because in all their holy sufferings they continued in true humility with an undoubting mind unto their lives' end in the confession of Christ; according as to them and to all true believers remaining so for his sake, and continuing undoubtingly in affliction, in true confession unto their lives' end, the Lord Christ promised and said, 'When ye shall stand before kings and high-reeves (rulers), and be in persecution for my sake, ye need not be anxious as to what ye shall speak. It shall be given you in that same time what ye shall speak. [Ye shall not speak of yourselves] but the Spirit of God your Father shall speak in you. Then the brother shall betray the brother to the heathen unto death, and the son shall betray his father, and the youngers shall rise against the elders, and shall torture them to death; and they shall all be at enmity for my sake. Then whoso truly in fortitude and in the confession of my name shall continue unto his life's end shall be safe and preserved for evermore.' Dearest men, they continued then, according to Christ's commands, firm in his love and belief unto their end; and they stood before the heathen emperor Nero and Agrippa his vassal. Then, in spite of the devil's malice and hell's torments, they ever came off whole and sound, and suffered a wonderful death for God's name, and now honoured, reign in glory; and their memory still continues in the [world for an example to all Christian] folk, as we may now hear,

XV.

SPEL BE PETRUS & PAULUS.¹¹ This title is in later hand.

MEN ƿa leofestan, weorðian we on ðissum andweardan dæge
Sancte Petres Cristes apostola ealdormannes þrowung-
*tide, & **

* p. 206.

[*Top line cut off.*]

apostoles, se is oþer cyricean hyrde to Cristes handa, oþer is hire lareow. Oþer is, ic cweþe, se æresta apostol, oþer se nehsta; Petrus ær Cristes þrowunga, & Paulus æfter his upastignesne; begen on geleafan gelice, begen wuldres beag æt urum Drihtne gesæliglice onfengon, forþon þe hie, on þære halgan þrowunge ealra on Cristes soþre eapmodlicre ándetnesse oþ heora lifes ende, untweogende mode þurhwunodan; swa him Drihten Crist, eallum rihtgelyfdum mannum wunigendum for his noman, & þurhwunigendum in tintregum on soþre andetnesse oþ ende his lifes untweogendlice, geheht & cwæþ, 'Þonne ge beforan kyningum gestondan & heahgerefum, & on eltnessum for minum naman, ne þurfan ge noht besorgian hwæt ge spre-can; eow weorþeþ forgifen on þa sylfan tide hwæt ge sprecaþ *'

St. Peter is the shepherd of the church; St. Paul is her instructor.

Both suffered for the sake of Christ.

* p. 207.

[*Top line cut off.*]

ac Godes Gast eowres Fæder se spreceþ on eow. Þonne læweþ broþer oþerne hæpnum on deaþ, & sunu se læweþ his fæder, & þa gingran arisaþ wiþ þam yldrum, & hie mid deaþe geswencaþ; & hie beoþ on feoung ealle for minum naman. Swa hwylc þonne soþlice swa on elne & on mines noman andetnesse oþ his ende wunað, se biþ hál & geneseþ on ecnesse.' Men þa leofestan, þonne þurhwunodan hie fæstlice æfter Cristes bebodum¹ on his lufon & geleafan oþ heora ende; & hie stodaþ beforan Nerone þam hæpnan casere & Agrippan his geongran. Þa woldan hie on ecnesse hæle & trume wið deofla nīpum & helle witum, & wundorlice deaþ geþrowodan for Godes naman, & nu on wuldre geweorþode rixiaþ, & heora gemynd wunaþ on þære *

Christ foretold that his disciples should suffer.

¹ MS. bebodudum. St. Paul and St. Peter stood before Nero and Agrippa.

* p. 208.

[*Top line cut off.*]

dearest men, of their sufferings, how they contended and strove against Simon the sorcerer. And for the confession of God's name Peter was fastened to the cross, and his head turned downwards and his feet up, and St. Paul was beheaded. And when they entered Rome together he (Paul) related to him (Peter) what great shipwreck he had endured when he was seeking them, and was brought thither [to Rome] as a captive. And St. Peter related to him what machination and reproaches Simon the sorcerer had contrived. Then they (Peter and Paul) gathered together their company against Simon the sorcerer. And one accused them (the apostles) to Nero, and then they were summoned to appear before him. And they greatly praised Simon the sorcerer . . . before the multitude of the people. And Livia, Nero's wife, and Agrippina, the wife of Agrippa, turned so steadfastly to Christ's love and faith that they would no longer seek marital intercourse : and many men of the king's servants turned to Christ's service through Paul's preaching, so that they would not return to his residence or household. Then was Simon the sorcerer wholly stirred up against the apostles, and affirmed that St. Peter said many evil things, and was a deceiver. And all those who had witnessed Simon's wonderful deeds believed him, for he had, through magical craft, made brazen serpents which moved of themselves, and stone and brazen images that moved of themselves, and appeared suddenly aloft in the air. And in opposition to them Peter, with a word, [enabled the halt to walk], and blind men he healed with his prayers, so that they received their sight : and he commanded the devils to depart from those possessed of them, and he raised the dead : and he told all the people that Simon was a magician, and advised them to flee from his crafts. And then it came to pass that pious men shunned Simon the sorcerer, and pronounced him guilty. Then the followers of Simon said that Peter was a sorcerer, the very thing that Simon himself was ; and this by false testimony they spread abroad by means of the sorcerer. Then as soon as these tidings

folcum swa we nu gehyran magan, men þa leofestan, heora
 þrowunga, hu hie wip Simone þæm drý fæstlice gefliton &
 gewunnon. & for Godes naman ándetnesse Petrus wæs on rode Peter suffered
 death by cru-
 cifixion with
 his head
 downwards.
 gefæstnod, & him þæt heafod wæs adune gewended & þa fēt
 up; & Paulus wæs heafde becorfen. & þa hie to samne incoman,
 he him rehte hu mycele scipbrocu he gebád on þæm siþe þe
 he hie sohte, & wæs þyder ræpling gelæded: & Sanctus Petrus
 him rehte hwylce searwa & yfel sacunga Simon se drý arefnde.
 Þa gesamnodan hie heora weorod wip Simone þæm drý, & hie Paul was be-
 headed.
 mon wregde to Nerone þæm easere, & to his andweardnesse heht
 gestandan; & hie Simon þone drý swiþe heredon.* * p. 209.

[*Top line cut off.*]

beforan þæs folces mengeo. & Nerones wif Libia, & Agrippan Both apostles
 were opposed
 by Simon the
 sorcerer.
 wif Agrippina toþon swiþe fæstlice hie sylfe to Cristes lufan
 & geleafan gecyrdon, þæt hie noldan leng heora hlaforða ne
 heora wera¹ ræstgemanan secean; & manige men of cynin-
 ges þegenrædene to Cristes þeowdome gecyrdon þurh Paules
 bodunga, swa þæt hie to his healle ne to his hirede eft wendan
 noldan. Ða wearþ Simon se drý eallunga aweht wip ðam Simon pre-
 tended to do
 marvellous
 works, and so
 deceived the
 people.
 apostolum & gelæred þæt he feala yfla sægde, & þæt Petrus
 bigswica wære; & him gelyfdon ealle þa men þa þe Simon
 wundordæda wafodan, forþon þe he þurh dreocræft worhte ærene
 næddran, & þa hie styredan, & stænene manlican & ærene, &
 hie hie styredan & urnon him sylfe, & wurdon færinga up
 on þære lyfte gesawene. & ongean þam Petrus* * p. 210.

[*Top line cut off.*]

mid anum worde, & blinde men mid his bedum gehælde þæt Peter per-
 formed real
 miracles, and
 told the people
 to beware of
 Simon's de-
 ceit.
 hie locodan, & deoflum behead þæt hie of deofolseocum mannum
 útferdon, & he þa deadan sylfe fram deadum mannum awehte,
 & sægde eallum folce þæt Simon drý wære, & hie lærde þæt
 hie fram his bigswice cyrdon. Ond þa gelamp þæt þæt ealle
 æfæste men onscunodan Simon þone drý, & hie hine scyldigne
 sægdon. Þonne sægdon þa men þe Simone folgodan þæt Petrus
 wære drý, þæt ilce þæt Simon him sylf wæs, & cypdon þæt mid
 leasre gecyþnesse mid þon drý. Þa sona swa þæt word becom

reached the Emperor Nero, then bade he Simon the sorcerer to be brought before him ; and as he stood there he suddenly turned into a young child, and immediately afterwards to an old man . . . and through the devil's aid he turned himself into divers forms. And when Nero saw this he thought Simon was the Son of God ; then Peter said that he was a false sorcerer and a shameful and guilty deceiver, and in all his works an enemy of the true God ; and that there was need of nothing more than to render his wickedness manifest by God's power. Then went Simon to Nero and said to him, 'Hear me, worshipful emperor ; I am the Son of God, who came down from heaven, but I have up to this time suffered great injury from Peter ; my harm is now twofold, since Paul himself teacheth the same and striveth against me, and speaks the same and preaches with him (Peter). Wherefore, then thy kingdom may no longer stand, except thou do the more diligently take thought for their destruction.' And then he (Nero) became angry . . . gathered together ; and commanded that on the following day all three should come in before him. Then said Simon the sorcerer, 'These are the disciples of the Nazarene Saviour. It repents them that they are of the Jewish race.' Nero said, 'Who is the Nazarene ?' Simon replied, 'There is a city in the land of Judea, called Nazareth, from whence came their teacher.' Then said Nero, 'God instructeth and loveth every man ; why persecutest thou these men !' Simon said, 'These are the persons who frustrate all my works with their words, so that folk should not believe in me.' Then said Nero, 'Why were ye two or your kin so faithless ?' Then said Peter to the sorcerer, 'Thou wast able to teach thy false crafts to all other persons ; but God, through me [convicted them of falsehood ; and strife against me thou] hadst, and now thou thyself knowest assuredly of yore that thou couldest not overcome me. I marvel that thou shouldst boast at such a time before the king that thou, through thy sorcery, art able to overcome Christ's disciples.' Nero said, 'Who is the Christ ?' Peter answered, 'It is he whom this sorcerer declares himself to be [the Son of God] ; yet it is not so, but he (Simon) is man's servant, and his

to Neróne þæm casere, þa heht he Simon þone drý infeccan beforan hine. & þa þa hwile þe he þær stod, he wearþ færinga geong cniht, & sona eft eald man *

Simon turns into a young child before Nero.

* p. 211.

[*Top line cut off.*]

man, & bræd hine on feala bleona þurh deofles þegnunga. Þa Neron þa þæt geseah þa wende he þæt hit Godes Sunu wære. Þonne sægde Petrus þæt he wære leas drý, & sceand & scyldig æ swica, & on eallum Godes dædum rihtes wipbreca; & nænges þinges mare þearf nære þonne mid Godes mægene his unriht yppe wurde. Þa eode Simon into Nerone & cwæp to him, 'Gehyr me dugopa casere: ic eom Godes Sunu þe of heofonum astág, ac ic adreah mycel broc oþ þis mid Petre; nu is min yfel twyfeald, nu Paulus þæt ilce læreþ, & wiþ me fliteþ & þæt ilce spreceþ & mid him bodap. Þonne forþon ne mæg þin rice leng stondan, buton þu heora forwyrde þe geornor þence.' & he þa wearð *

He said that he was the son of God.

* p. 212.

[*Top line cut off.*]

geheapod, & heht opre dæge hie ealle þry in beforan hine. Þa cwæp se drý, 'Þis syndon þæs Nazareniscan Hælendes þegnas, þæm ofþynceþ þæt hie synd Iudea folces.' Neron cwæp, 'Hwæt bið se Nazarenisca?' Simon cwæp, 'An ceaster is on Iudea lande, hatte Nazareþ, of þære com se heora lareow.' Þa cwæp Neron, 'God manap ælcne man & lufap, to hwon ehtest þu þas men?' Simon cwæp, 'Þis is þæt mennisc þe ealle mine dæda mid heora wordum onwendan, þæt hie me ne gelyfdon.' Þa cwæp Neron to Petre, 'For hwon wæron gyt swa treowlease, oþþe incer cynn?' Ða cwæp Petrus to þam drý, 'Eallum oþrum mannum þu mihtest þin unriht befæstan, ac God þurh me þa of *

Nero orders Peter and Paul to appear before him, and questions them.

Peter tells Nero that Simon is a false sorcerer and not the son of God.

* p. 213.

[*Top line cut off.*]

hæfdest, & nu þu sylfa wast genog geare ðæt þu me oferswiðan ne miht; me þynceþ wundor mid hwylcere ylðo þu sceole beforan cininge gylpan þurh þinne drýcræft þæt þu mæge Cristes þegnas oforswiðan.' Neron cwæp, 'Hwæt is se Crist?' Petrus cwæp, 'Hit is sepe þes drý Simon sagað þæt he sy; ðonne nis hit swa, ac he is ðæs mannes [c]niht, & his weorc syndon

Nero asks who Christ is.

works are diabolical. Wherefore then, thou worshipful king, if thou wilt know what was done concerning Christ in the land of Judea, order Pilate's letter to be brought to thee, which he sent to the Emperor Claudius concerning Christ's passion. And he then commanded it to be brought and to be read before him. And it read thus: 'Pilate greeteth Claudius his lord. Now, it lately happened that I myself discovered that the Jews through envy among themselves and were at enmity. Assuredly, according to God's promises, they and their fathers had their prophets, who prophesied that God would send them from heaven his holy Son, who should rightly be called their King; and that by means of a pure virgin he would send him into this world, to the inhabitants of the earth. And of this each ruler in Judea was a witness that the Hebrews' God came thither, and people saw him giving light to the blind, cleansing lepers, healing the lame, driving out devils from men, raising the dead, commanding the wind to be still, going dry-footed over the waves of the sea, and working many other marvels. Then all the people of Judea said that he was the Son of God, and perfectly recognised the fact. Then the chiefs of the priests became envious of him, and seized him, and to me continually [complained of him . . . that he had broken their laws] and acted contrary to their folk-rights (customs). Then I believed them that it was as they said; then I scourged him, and delivered him unto their own jurisdiction. They then hanged him on the rood, and when he was afterwards buried, they set guards over him; and on the third day he truly showed himself whole and sound to my soldiers, and rose from the dead. And the Jews' malice burned so greatly that they gave money to the guards and thus said, "Say that his (Christ's) disciples took away his body and stole it from us." And afterwards those that had received the money were nevertheless unable to conceal what had happened; but they told me what they had first seen and also that they had received money from the Jews. And I resorted to these words, lest otherwise anyone should lie, and that thou shouldst not think it needful to believe the leasings of the Jews.' As soon as the letter was read, then said Nero, 'Tell me, Peter, did it all happen

deofollicu. Ðu þonne, dugopa cyning, gif þu witan wille hwæt
 be Criste gedon wæs on Iudea lande, hát þe niman Pilatus
 ærendgewrit þe he sende to Claudio þæm casere ymb Cristes Peter tells
 Nero to call
 for Pilate's
 letter to
 Claudius.
 þrowunga.' & þa heht he don swa, & rædan þæt gewrit beforan
 him; & hit þus cwæþ, 'Pilatus gretæþ Claudium his hlaford.
 Nu niwan gelamp þæt ic me sylf onfand þæt Iudeas hie sylfe
 þurh æfeste him betweonon *

* p. 214.

[*Top line cut off.*]

& feodan; þonne witodlice þa hie heora hæfdan witgan on
 Godes gehatum & heora fæderas þæt witgodan, þæt him heora
 God wolde sendan of heofenum his þone halgan Sunu, se þe
 heora cyning mid rihte genemned wære, & him þæt þurh clæne
 fæmnan on þás world sendan wolde to eorþwarum; & þæs þa
 æghwyle heahgerefa wæs gewita on Iudeum þæt Ebreas God
 come hider; & mon geseah hine blinde onlyhtende, & hreofe
 clænsian, & laman gelacnian, & deofol of mannun drifan, &
 deade aweccan, & windum stilnesse bebeodan, & drygum fotum The people
 of Judea
 recognised
 Jesus to be
 the son of
 God.
 gān ofer sæs yþa, & opre wundro manega wyrcean. Ða cwæþ
 eal Iudea folc þæt he Godes Sunu wære & þæt fulfremedlice
 oncnewan. Ða genaman him æfest to þa ealdormen þara
 sacerda & hine sylfne oferfengon, & me symle *

* p. 215.

[*Top line cut off.*]

& wip heora folc rihte feala worhte. Ða gelyfde ic him þæt
 hit wære swa hie sægdon; beswang hine þa & to heora sylfra
 dome ageaf. Hie þa hine on rode ahengan; & þa he bebyrged
 wæs, settan him hyrdas to. & he ƿa soðlice minum ceapum ¹ 1 ? cempum.
 hine halne & gesundne ƿy ƿriddan dæge æteowde, & of deaðe
 arās; & Iudea nið toðon swiðe barn þæt hie feoh sealdon The Jews put
 Jesus to
 death through
 envy.
 þæm weardum, & swa cwædon, 'Secgað þæt his þegnas gere-
 afodan his lic on ús & forstælan.' & syþþan hie ðæt feoh on-
 fengon, ne mihtan hie hweðre forswigian þæt þær geworden
 wæs; ac hie sædon me þæt hie þa ærest gesawon, & eac Iudea
 feoh onfengon, & on ƿás wōrd ic becom þe læs þe oðre wisan
 ænig man leoge, & þu ne wene þæt þu Iudea leasungum gelyfan
 þurfe.' Ða sona þa þæt gewrit aræded wæs, þa cwæþ Nerōn,

to Christ as the letter declares?' St. Peter replied, 'It is all exactly so, I lie not; but thou, good Emperor, . . . [Simon] is so deceived and overcome by leasings, that he even imagines that he is not man, but believes that he is that which God is. But in Christ alone is accomplished the fulness of all victory; and [that was done] through the manhood that he took upon himself—that is, the great and incomprehensible mystery which through his manhood was made finite [*or was limited*] for a help to men. But there are in this Simon two powers, man's and the devil's; and through this his human element he hinders men in regard to every good thing.' Then said Simon to St. Peter, . . . 'I marvel on account of this reproach!' 'Thou, good Emperor, wherefore shouldst thou esteem for anything this unlettered and falsest fisherman, endowed with no ability—neither in word nor in manners? Wherefore I will no longer spare these enemies, but I will now bid my angels (messengers) to come and avenge me [on these men.]' Then said Peter, 'I fear not thy angels, but they may fear me, on account of the power of my Lord who is with me, and on account of the protection I know to be in him, with respect to whom thou, lying, sayest thou art that which he is.' Then said the Emperor, 'Peter, fearest thou not Simon, who truly manifests his divinity?' Then the blessed apostle St. Peter answered, and thus said, 'The presumption of divinity is in him who perceives and knows the intentions of men, and searches and lays bare all the secrets of their hearts. But let him tell me now, if he be God, what I think, or what I shall do. The same thought I have told to thee before he lie, that he may not dare to lie to thee, or say what I think.' Nero said, 'Come hither nearer to me, and tell me what thou thinkest.' Peter said, 'Let a barley-loaf be brought and given me secretly.' [And Nero bade men to bring it] and to give it St. Peter. Then said Peter, 'Now tell me, Simon, whether what has here been thought, or spoken, or done, be good.' Then said Nero, 'How wilt thou that I should believe that Simon does not know this,

‘Saga me, Petrus, wæs hit eal swa swa þæt gewrit sæg¹ þurh¹ *So in MS.*
hine geworden?’ Sanctus Petrus cwæþ, ‘Eal hit is swa, ne
leoge ic; ac þu goda casere * * p. 216.

[*Top line cut off.*]

leasingum beswicu & ofercumen, þæt he weneþ furþon þæt he Simon, says
Peter, is a
base deceiver.
man ne sy, ac weneþ þæt he sy þæt þe God is; ac on Criste
anum is ealles siges fylnes purhtogen; & þurh þone man þe he
on hine sylfne onfeng, þæt is se mycela mægenþrym & se un-
begripendlicca, se þurh þone man gemedemod wæs mannum to
helpe. Þonne syndon on þyssum Simone twá speda, mannes
& deofles; & he þonne men gælep ælces godes þurh his þone
menniscan diel.’ Þa cwæþ Simon to Sancte Petre, ‘For teonan Simon
threatens the
apostles.
me þineþ wunder; þu goda casere!’ ‘to hwon þu seeole for owiht
þysne man habban ungelaredne fiscere þone leasostan, & nawþer
ne on worde ne on gebyrdum mid nænigre mihte gewelgode?
Þonne nelle ic þyssum fynd leng arian, ac nu ic bebeode minum
englum þæt hie cuman & me * * p. 217.

[*Top line cut off.*]

witnian.’ Þa cwæþ Petrus, ‘Ne ondræde ic me þine englas, ac Peter says
that he is
not afraid
of Simon's
angels.
hie magon him me ondrædon. for þon mægene mines Drihtnes
þe mid me is, & for þære bylde þe ic to him wát, on þone þu
leogende sagast þæt þu sie þæt he is.’ Þa cwæþ se casere, ‘Ne
ondrædest þu þe Simon Petrus, se þe his godcundnesse mid
soþum wisum gerymeþ.’ Him þa andswarede se eadiga apostol
Sanctus Petrus & þus cwæþ, ‘On þam is godcundnesse wén þe He proposes
to test
Simon's
divinity.
manna ingehygd wát & can, & heora heortena deagol calle
smeaþ & rimeþ; ac secge me nu gyf he God sy, hwæt ic þence
opþe hwæt ic do. Þone ilcan geþang² ic þe ær sæde, ær he ² So in MS.
leoge, þæt he þe leogan ne durre, opþe secge hwæt ic þence.’
Neron cwæþ, ‘Gang me near hider, & sege me hwæt þu þence.’
Petrus cwæþ, ‘Hat me bringan berene hláf & me degollice
syllan *’ * p. 218.
& syllan Sancte Petre. Þa cwæþ Petrus, ‘Secge Simon me nu,
gif he god sy, hwæt her si gepolit opþe gecweden opþe gedôn.’
Ða cwæþ Neron, ‘Hu wilt þu þæt ic gelyfe ðæt Simon þis nyte,

who previously raised to life a dead man, and being beheaded, after the third day he raised and manifested himself? And he did all that I said he should do.' Peter said, 'He did not so do before me.' Nero replied, 'Before me, standing here, he did all this; indeed, he bade angels come to him, and they came.' Peter said, 'But why doth he who did the greater act not now do the less? Let him say what I think and was doing.' Then said Nero, 'I cannot judge between you two.' Then Simon said, 'Let Peter say what I think.' 'When Simon shall perform what he hath thought of, then I will show that I know beforehand what he thinketh.' Simon said, 'Now know, O Emperor, that no man knows men's thoughts except God himself. Peter pretends that he knows them.' Peter said, 'What! thou sayest that thou art the Son of God; say then what I think, or declare what I do in secrecy. Declare it now, if thou art able to show it.' And Peter had then blessed the barley-loaf which he, too, had received, and brake it in two, and put it up his two sleeves. Then was Simon wroth, because he was not able to reveal the apostle's secret. Then spake he with a loud voice and thus said, 'Let great dogs now come forth and bite him before this Emperor.' And then suddenly there came forth hounds of a wonderful bigness, and rushed on the apostle; and Peter stood in prayer with outstretched hands, and showed to the hounds the loaf which he had previously blessed, and they forthwith vanished away, and were nowhere to be seen. 'Now I show thee by my deeds,' said Peter to Nero, 'and not by words only, that I knew beforehand what Simon thought, who indeed promised to send angels against me, but brought hounds against me; and he plainly showed that he never had any divine or god-like angels, but dog-like angels.' Then said Nero to Simon, 'How is it now, Simon? I ween that we two are vanquished;' and he turned himself to Paul, and addressed him, thus saying, 'What sayest thou, O Paul?' Then Paul answered him and thus said, 'Know thou, good Emperor, that a great evil shall come upon thy kingdom, if thou permittest this sorcerer to hold sway any longer, and thus much evil to work; and thy kingdom shall fall because of his lore.' Nero said to Simon, 'What sayest thou, Simon?' Then said Simon, 'Except I openly

seðe deadne man ær awehte, & hine sylfne beheafðlodne æfter
 ðon ðridan dæge eft geondweardodne, & eal ðæt ic geowæp þæt
 he dōn secolde, eall he þæt dyde.' Petrus cwæp, 'Ne dyde he þa
 wisan beforan me.' Neron cwæp, 'Me ætstondendum he þis Nero speaks
of Simon's
miracles.
 eal dyde; witodlice he heht englas him to cuman & hie coman.'
 Petrus cwæp, 'Ac for hwan ne deþ he þæt læsse nu he þæt
 mare dyde, secge he hwæt ic þence & dyde.' Þa cwæp Neron,
 'Nu ic inc geseman ne mæg.' Simon cwæp, 'Secgge Petrus
 hwæt * ic þence; * þonne Simon deþ þæt he gepoht hafap, þonne * p. 219.
 gecyþe ic þæt ic wāt ær hwæt he þenceþ.' 'Nu,' cwæp Simon,
 'wite þu casere þæt manna gepohtas nænig mon ne wāt, buton
 God selfa. Petrus begæp þæt he hit wite.' Petrus cwæp, 'Hwæt
 þu cwist þæt þu sy Godes Sunu, sege þonne hwæt ic þence, opþe
 hwæt ic dō on deglum gerece. Nemn nu gif þu hit gerecean
 mæge.' & Petrus hæfde þonne þone hláf gesegnod þe he onfeng
 berenne, & hine tobræc on twa, & hine gedyde on his twa
 slean. Þa wearð Simon erre, forþon þe he arædan ne mihte Simon is not
able to re-
veal Peter's
secret, which
was proposed
as a test of
his power.
 þæs apostoles degol. Þa cleopode he hludre stefne & þus cwæp,
 'Cuman nu myccele hundas forþ & hine abitan beforan þyssum
 casere.' & þa færinga coman þær hundas forþ on wundorlicre
 mycelnesse & ræsdon on þone apostol; * & Petrus stod on ge- * p. 220.
 bedum aþenedu[m] handum, & eowode þæm hundum þone hláf
 þe he þær ær gesegnode, & hie þa sona onweg gewitan & nāhwær
 ne æteowdon. 'Nu ic cyþe mid dædum,' cwæp Petrus to Simon calls
his hounds to
bite Peter.
They vanish
at the sight
of bread that
had been
blessed.
 Nerone, 'næs mid wordum anum, þæt ic wiste ær hwæt Simon
 pohte. Witodlice se þe englas gehēt wiþ me to sendenne, nu
 he brohte hundas wiþ me; & þæt cyþde swutollice þæt he næfre
 nænige godcunde englas næfde buton hundlice englas.' Þa
 cwæp Neron to Simone, 'Hwæt is hit nu, Simon? ic wene wit Paul tells
Nero that if
he listens to
Simon, evil
will over-
take his
kingdom.
 sýn oferswipede.' & cerde hine þa to Paule, & ahsode hine & þus
 cwæp, 'Hwæt cwist þu, Paulus?' Þa andswarode him Paulus
 & þus cwæp, 'Wite þu, goda casere, þæt mycel yfel weaxeþ on
 þinum rice, gif þu lætest leng þysne drý rixian * & þus mycel * p. 221.
 yfel wyrcean, & þin rice for his larum gefealleþ.' Neron cwæp to
 Simone, 'Hwæt cwist þu, Simon?' Þa cwæp Simon, 'Buton
 ic openlice gecyþe þæt ic God sylfa sy, ne onmun þu me nanre

show that I am God himself, deem me worthy of no honour.' Nero said, 'Why delayest thou that which thou shouldst at once do, if thou be God—that is, cause these men to be tormented and killed?' Simon said, 'Order to be made for me a high tower of great timbers; then will I ascend to the top of it and summon my angels and command them, while you are looking on, to bear me up to heaven unto my father. And if they do this then mayest thou perceive that they (the apostles) are false and unlettered men.' Then said Nero to Peter, 'Peter, hearest thou what Simon says? Now it shall be full soon made known how much power thy God hath.' Peter replied, 'Hearest thou, best of emperors? If thou wilt, thou mayest perceive that Simon is possessed of the devil.' Then said Nero, 'How does the consideration of *or* attention to these words compel us? (*or* how does it affect us?) we shall determine to-morrow.' Then said Simon, 'Thou knowest that I was dead and on the third day arose from the dead;' for Simon had previously by his sorcery said to Nero, 'Order my head to be cut off in darkness, and if I do not arise from death the third day, know then that I am a sorcerer. But if I should arise, know thou by that token that I am the Son of God.' And subsequently Nero commanded all this to be done, in the dark, when he (Simon) was to be beheaded; and the man brought it (the head) forth to the light, as was bidden him that should behead him, then was it discovered to be a sheep's head; but he would not tell it to the king, lest he should accuse him of having too negligently taken heed to that which he did in the dark. He put away the limbs and the head of the sheep, and [the traces] where the blood had [in a mass] extended around: and then he [Simon] showed himself to Nero on the third day, and said unto him, 'Order my blood to be cleansed (*or* wiped) away and to be dried up from thence, because I was beheaded, and now on this third day arose, as I previously said and promised before thee that I would do.' And after that Nero believed in him. And he then turned to Paul and said, 'Wherefore, Paul, speakest thou not?' Then St. Paul replied to him and said 'Weenest thou that I shall speak to this faithless man and to this unbelieving sorcerer, who hath encompassed the death of his own soul, whereby ruin, leasing, and deception very quickly cometh upon him, because he makes himself to be what he is not? And he deludes people with his sorcery, so that they believe his words. If thou wilt hear his words

áre wyrþne.' Neron cwæp, 'Ac to hwon yldest þu þæt þu rapost
 do, gif þu God sý, þæt man þas menn witnige & ewelle?' Simon Simon orders
a high tower
to be made.
 cwæp, 'Hát þu me anne heahne tor of mycelum beamum ge-
 timbrian, þonne gestige ic ofer þone, & gecege mine englas, &
 bebeode him eow eallum tolociendum; hie me on heofenas
 berap to minum fæder. & gif hie þonne þis gedón magan, þu
 ongytest þæt hie syndon lease & unlærede men.' Þa cwæp
 Neron to Petre, 'Gehyrstu, Petrus, hwæt Simon cwip? Nu
 biþ ful rape cup hu mycel mægen þin God hafap.' Petrus cwæp,
 'Gehyrstu, *betsta casere! gif þu wilt, þu miht ongytan þæt * p. 222.
 Simon is mid deofle gefylled.' Þa cwæp Neron, 'Hwæt sceolan
 us, opþe hwæt doþ us þara worda ymbþone! Tomorgenne we
 beop gesemde.' Þa cwæp Simon, 'Þæt þu wast þæt ic wæs
 dead, & þy þriðdan dæge fram deadum mannum arás;' forþon
 þe Simon ær mid his drycraeftum cwæp to Nerone, 'Hát me
 heafde beceorfan on þeostrum, & gif ic ne arise fram deape How a sheep's
head had
been cut off
instead of
Simon's,
whereby he
had made
Nero believe
that he had
raised himself
to life again.
 þy þriðdan dæge, wit þu þonne þæt ic eom drý. Gif ic þonne
 arise, wite þu be þon þæt ic beo Godes Sunu.' & þa syþþan hét
 Neron þis eall swa gedon on þæm þeostrum, þa he þa sceolde
 héon heafde becorfen; & se man hit forþ brohte on leoht, swa
 him beboden wæs þæt hi hine beheafðian sceolde, þa wæs hit
 gemeted scepes heafod; ac he *nolde þ[æt]¹ þam cininge secgan, * p. 223.
 þe [læ]s² he hine sylfne forwregde þæt he to ungeorne bewiste
 hwæt he on þeostrum dyde. Adyde þa leomu & þæt heafod on
 weg þæs sceapes, & þær þæt blód to samne geræc. & þa æteawde
 he hine Nerone þy þriðdan dæge, & him to cwæp, 'Hát gefeor-
 mian mín blód & þonon adrygan, forþon þe ic wæs heafde becorfen,
 & nu on þyssum þriðdan dæge arás, swa ic ær beforan þe sægde
 & geheht þæt ic dón wolde.' & he þa Neron him seopþan gelyfd.
 Onceyrde hine þa to Paule & cwæp to him, 'Forhwon [n]e sprecest
 þu, Paulus?' þa andswarede him *Sanctus* Paulus & cwæp, 'Wenstu
 þæt ic sceolesprecan to þissum treowleasan men & to þissum orwen-
 an drý, þe his sylfes sawle hafap deape geteohhad, þæs forwýrd &
 leasung & forleornung swiþe rape cymþ to him, þe he hine sylfne
 deþ to þon þe he nis. & bysmraþ men mid his dréo*craefte þæt * p. 224.
 hie his wordum gelyfap. Gif þu wilt his wordum hyran & his

Paul refuses
 to hold any
 communica-
 tion with
 Simon.

and fulfil his behests, thou shalt lose thy kingdom and thy own soul. This is the worst of men, who through the devil's wisdom deceiveth many unwary men with his temptations. Wherefore thou shouldst pray the Holy Spirit that what he is may be soon manifested and revealed. Verily, as quickly as he himself thinketh that he shall be raised to heaven, so quickly shall he be drowned in the lowest torments of hell, where shall be ever weeping and lamentation, and gnashing of teeth. Then concerning the lore of my Teacher, of which thou questionest me, there may no others receive it save those alone who prepare themselves for it with pure belief. I ever taught peace and God's love through Jerusalem and many nations. First I taught that men should love one another, and that each should show respect to another. I taught rich and illustrious men that they should not be exalted in pride, nor trust too much in transitory riches, but that they should put their trust in God alone. I taught also the moderate men that they should be frugal in their living, and moderate in their dress; and the poor I taught to have joy of their poverty and to be thankful to God. I taught the fathers that they should teach their sons the law of the Lord's fear; and I taught the sons to be obedient to their elders and parents. And I taught landowners to pay their taxes carefully. I taught wives to love their husbands, and regard them with fear. And I taught husbands that they should remain faithful to them alone, as they would that one should do to them; because God taketh vengeance on the husband if he committeth adultery with other women, and just so the husband taketh vengeance if his wife defiles herself. And because God is the Creator and Ruler of all his creatures, I taught lords that they should faithfully be obedient to God as to their Lords, and should minister to God's churches. And I taught all men that they should serve one almighty, incomprehensible, and invisible God. And this lore was given me not by men, but by God himself. Jesus Christ, and the Father of Glory sent me forth for preaching, and thus said, "Go thou, I shall be the spirit of life within thee, and in all who rightly believe in me and in Christ the Saviour; and I will justify all that thou sayest." Then was Nero affrighted on account of those words,

bebodu læstan, þu forleosest þin rice & þines sylfes feorh. Þis
 is manna se wyrresta þe þurh deofles wisdōm manige unware Paul de-
nounces God's
judgments
upon Simon.
 men beswiceþ mid his costungum; þy þu scealt biddan þone
 Halgan Gast þæt mote beon rape open & onwrigen hwæt he sy.
 Witodlice swa swiþe swa he weneþ sylf þæt he sceole to hoofenum
 ahafeþ weorþan, swa swiþe he biþ bedýped on þa neopemestan
 helle witu, þær biþ á wop & hrōp & toþa gristbitung. Þonne
 be þære lāre¹ mines lareowes þe þu me befrune, ne magan þær ¹ Originally
lara.
 nænige opre men onfōn, buton þa ane þe mid clænum geleafan
 hie to þæm gegearwiap. Ic lærde simle sibbe & Godes lufan
 ymb þa burh Hierusalem & manige þeoda; ærest ic lærde þæt
 men lufodan hie him betweonan, & æle on oþrum *arwyrþnesse * p. 225.
 wiste; ic lærde wlance men & heabgeþungene þæt hie ne Paul tells
Nero what
message he
has en-
deavoured to
deliver to
those to
whom he has
preached.
 astigan on ofermedu, ne upgendra welena to wel ne truwodon,
 aþ þæt hie on God ænne heora hyht gesetton. Ic lærde eac
 þa medstrangan men þæt hie wæron on heora biwiste & on
 medmyclum hrægle gehealdene; & þearfan ic lærde þæt hie
 heora wædie gefean hæfdon & Gode þancodon. Fæderas ic
 lærde þæt hie heora bearnum þone þeodscipe lærdon Drihtnes
 egsan; & suna ic lærde þæt hie hyrdon heora yldrum & heora
 mágum; & landagende men ic lærde þæt hie heora gafol
 mid gehygdum aguldon; & wif ic lærde þæt hie heora
 weras lufedan & him ege towiston; & ic lærde weras þæt hie
 be him anum getreowlice hie heoldan, swa hie willan þæt him
 man dó, & forþon þe God gewreeþ on þæm were gif he un-
 rihtþæmed fremep wip oþer wif, & swa se wer hit wreeþ gif
 his wif hie forhealdeþ. * Forþon þe God is Scyppend & Reccend * p. 226.
 ealra his gesceafta, & hlafordas ic lærde þæt hie getreowlice
 Gode hyrdon swa heora hlafordum, & þeowdon Godes ciricum:
 & ic lærde ealle men þæt hie beeodan anne Ælmihtigne God
 unbegripendlic[n]e & ungesynelicne God. & þeos lār me wæs He says that
he was com-
manded to
do so by God.
 seald næs na for mannum ac þurh God sylfne. Hælende Crist
 & wuldres Fæder he me to bodunga sende & þus cwæp, "Gong
 þu, ic beo lifes gast on þe & on eallum rihtgelyfendum on me
 & on Hælendne Crist; & call ic gerihtwisige þæt þu ewist."
 Þa wæs Neron afyrhted forþon wordum & hine oncyrde to Nero is
frightened.

and turned himself to Peter and said to him, 'What sayest thou, Peter?' And then he replied, 'All these words that Paul speaks are true. Many years have now elapsed since our bishops through all the Roman empire sent me a letter, and bore testimony to his purity of life and to his lore. He was aforetime a persecutor of Christ's law. Then a voice from heaven called to him and taught him the truth.' After this were many contentions until Peter said, 'One Almighty God, God the Father, with Jesus Christ, and with the Holy Ghost, the Creator of all creatures whom I preach, who made heaven and earth and sea and all things which are therein—He is the true King, and of his kingdom there is no end.' And after that Nero commanded a great tower to be made of wood and of large timbers, and ordered that all the people and all the honorable ones of the Roman people should come to see this spectacle. Then on the following day Nero bade Peter and Paul to be brought to this spectacle, and said to them, 'Now may the truth itself be made manifest.' Peter and Paul replied, 'God himself will yet make manifest [the truth] though we two are unable to reveal it.' 'My mode of action is,' said St. Paul, 'to bow my knees. Thou mayest beseech of God whatever thou wilt against this sorcerer's attempts, because thou wert earlier chosen by God.' And then Paul did so, and bowed his knees and prayed. Peter beheld Simon and said, 'Begin what you intend to begin, because there approaches both the revelation of thyself, and the testimony (*or* clearing) of us two; for I see my Christ summoning me and Paul.' Nero said, 'Whither may ye two go from my will?' Peter said, 'Whither our Lord inviteth and calleth us (two).' Then before all the people Simon, crowned with laurel, ascended the tower and, with outspread arms, began to fly in the air. As soon as Nero saw that he said, 'This man Simon is true, and speaks the truth, but however ye two, Peter and Paul, are deceivers.' Then said Peter unto him, 'Without delay thou shalt know that we two are the true servants of Christ, and that this man is not Christ, but a sorcerer.' Nero said, 'Will ye two still continue in your obstinacy? and yet ye now see him going through the heavens.' Then Peter looked to Paul and said, 'Raise up thy head and see this that Simon does.'

Petre & cwæp to him, 'Hwæt cwist þu, Petrus?' Ða cwæp Peter hears witness to the truth of Paul's assertion. he, 'Ealle þa word sint soþe þe Paulus sægp. Manige gear syndon agân nu seopþan ure bisceopas geond eal Romana rice. p. 227. Ðan to me gewreoto sende, & me *be his clænnesse cypde & be * his lare. Wæs he ær ehtere Cristes æ; þa geecgde hine stefn of heofenum & hine soþfæstnesse lærde.' Æfter þyssum wæron manegu geflitu, oppæt Petrus cwæp, 'Ðan God Ælmihtig, God Fæder on Hælendum Criste mid þon Halgan Gaste, Scyppend ealra gesceafta, þone ic bodige þe geworhte heofen & eorðan & sê, & ealle þa þing þe on þæm prim syndon, se is soþ Cyning & his rices nis nænig ende.' Ond þa æfter þon het Neron Nero causes a high tower to be made. gewyrcean mycelne tor of treowum & of mycclum beamum, & bead þæt eall þæt folc come to þisse seeawunga & eal seo dugop Romana folces. Ða oþre dæge heht Neron Petrus & Paulus to þissum waferfeonum gefeccean, & him tocwæp, 'Nu mæg soð hit sylf gecyþan.' Petrus & Paulus cwædon, 'God hine onwryhþ gyt, þeah þe wit hine ne geopenian.' 'Min gemet is,*' cwæp Paulus, 'þæt ic bege mine cneowa. Ðu miht æt * p. 228. Gode abbiddan þæt þu wilt wið þæs dryg onginne, forþon þu ær gecoren wære fram gode.' & þa dyde he swa Paulus, & begde his cneowa & hine gebæd. Petrus beheold Simon & cwæp, 'Ongin þæt þu onginnest, forþon nu nealæcep ægþer ge þin onwrigennes ge uncer gecyþnes, forþon þe ic geseo minne Crist eigendne me & Paulus.' Neron cwæp, 'Hwyder magon gyt gangan from minum willan.' Petrus cwæp, 'Ðyder þe unmon lapaþ & cegþ uncer Drihten.' Ða beforan eallum þæm folce astag Simon on þone torr, & aþenedum earmum, mid lawere gebeagod, ongan fleogan on þa lyfte. Sona swa Neron þæt geseah, þa cwæp he, 'Ðes man is soþfæst & soþsecgende Simôn, ac þonne hwæpere git Petrus & Paulus sindon bigswicon.' Ða cwæp him Petrus to, 'Baton yldinge þu wast þæt wit syndon soþe Cristes þeowas, & þæt þes man nis Crist * p. 229. ac is dry.' Neron cwæp, 'Gýt git þurhwuniað on incre anwilnesse, & nú git geseo hine geond heofenas fëran.' Ða locode Petrus to Paule & cwæp, Nero is angry with Peter and Paul for not believing in Simon. 'Rære up þin heafod & geseoh þis þæt Simon dep.' Ða ahóf Paulus up his heafod. Ða wæron his cagan gefyllede mid

Then Paul raised up his head, and his eyes became filled with tears, and he saw Simon flying. Then said he to Peter, 'Why ceasest thou, Peter? Accomplish what thou didst begin; surely our Lord Jesus Christ will manifest to us his power.' When Nero heard that, he smiled, and said, 'Now these men see that they are overcome. They are mistaken now.' Peter said, 'Now it will be very soon shown to thee that we two are not in error.' He then looked up towards Simon and said, 'In the name of God Almighty, the Creator of all, and of Jesus Christ, who arose from the dead on the third day, I conjure you, ye devil's angels, who bear him in the air in order to deceive unbelieving men's hearts, that from this time forth ye no longer bear him, but leave him.' And immediately they left him, and he fell upon the scaffolding by the paved street which is called *Sacra via*, and burst asunder in four parts. Then afterwards men took the scaffolding away, and laid down four stupendous stones in the same place, for a memorial and a witness of the apostles' victory, unto this present day. Then Nero commanded Peter and Paul to be kept in fetters, for he thought that Simon would arise on the third day. Peter said, 'This Simon will never arise, because he is truly dead, and condemned to eternal torments.' Then Nero bade them to keep Simon's body three days. He expected that he would rise again on the third day. He inquired of Peter, 'Who gave thee permission to commit such a crime!' Peter replied, 'If thou wilt understand and consider how much he lied, [you will see] that he perished lest he should blaspheme me towards God.' Nero answered, 'Ye two have acted hostilely towards me, and I will requite you with an evil recompense.' Peter said, 'Thou sayest now wholly what thou wilt, but what is not promised shall be finished.' Then said Nero to Agrippa his provost, 'These are malicious men; there is much need that they should be destroyed, and that they should be slain with iron poles and swords in a certain place, and be caused to perish with tortures.' Agrippa said, 'Thou biddest them to be punished in a shameful manner, but it appears to me a more unguilty (excusable) mode to cut off his (Paul's) head without any other torments. And Peter, since he is guilty of murder, and also malicious, order him to be bound to the cross.' Then said Nero, 'You decide in the best manner.' Then Peter and Paul were led from Nero's presence, and Paul was

tearum, & he geseah Simon fleogendne. Ða cwæþ he to Petre, Peter and Paul behold Simon flying in the air.
 ‘To hwan ablinnest þu, Petrus? Freme nu forþon þæt þu ongunne. Soðlice unc gecyþeþ ure Drihten Hælend Crist his mægen.’ Ða Neron þæt gehyrde, þa smereode he & cwæþ, ‘Nu þas men geseoþ þæt hie synt ofereumene; dwelgaþ nu þa.’ Petrus cwæþ, ‘Nu swiþe rape þe bið eap þæt wit ne dwelgaþ.’ Locode þa up wið Simones & cwæþ, ‘Ic eow halsige scucna englas, They pray to God, and the sorcerer's devils let him drop and he bursts to pieces. ge þe hine on þære lyfte berap to beswicenne ungeleafulra manna heortan, þurh God Ælmihtigne ealra Scyppend & þurh Hælendne Crist, se þe on ðone þriðdan dæg fram deaþe aras, ic bebeode þæt ge hine *of þisse tide leng ne beran, ac hine * p. 230. anforlætan.’ & hie þa sona hine forlætan, & he gefeol on þone stocce be þære stænenan stræte þe is hāten Sacra uia, & tobærst on feower dælas. Ða genaman men eft þone stoc on weg, & feower syllice stanas on þære ilcan stowe alegdon, to gemynde & to cypnesse þæs apostolican siges oþ þysne *andweardan* dæg. Four stones are placed there to commemorate the event. Ða heht Petrus & Paulus on bendum healdon, wende þæt he Simon arisan sceolde þy þriðdan dæge. Petrus cwæþ, ‘Þes Simon ne ariseþ næfre, forþon þe he is soðlice dead & on ecum wítum genyþerod.’ Ða heht Neron healdan Simones lic þry dagas, wende þæt he sceolde eft arisan þy þriðdan dæge. Ahsode þa Petrus, ‘Hwa lyfde þe þæt þu swylce scylde gefremedeste?’ Petrus cwæþ, ‘Gif þu wilt ongeotan & gefencean hu mycel hine beleah þæt he lesode, þe læs he me yfel sacode *wið God.’ * p. 231. Neron cwæþ, ‘Erre mode git me gedydon & ic hit mid yfelre bysene inc forgyldde.’ Petrus cwæþ, ‘Þu cwist nu ealles þæt þu wilt, ac þæt ungehaten is sceal beon geendod.’ Ða cwæþ Neron to his burhgerfan Agrippan, ‘Ðas men syndo[n] æfestige; hit is mycel nedðearf þæt h[ie] man forspille, & mid irenum þisum & ǵrdum hie man slea in ánr[e] stowe for niman mid wítum.’ Agr[ippa] cwæþ, ‘Ungerisnre bysene ðu hatest hie wítnian, ah me þyncþ unscyldiglicere þæt him man heafod of aceorfe buton oðrum wítum. & Petrus ðonne, forðon þe he is mansleges scyldig & eac æfestig, hāt hine on rode gebindan.’ Ða cwæþ Neron, ‘On ða betstan wisan þu dem[est].’ Ða wæron gelædde Petrus & Paulu[s] fram Neron^e gesyhþe, & Paulus

Nero threatens the apostles.

Agrippa advises Nero to crucify Peter and to behead Paul.

beheaded in the Ostensian Way. When Peter came to the cross he said, 'Turn my head downwards, for my Lord and Saviour Christ came down from heaven to earth, [and] he was upraised on the true cross. Then because he inviteth me from earth to heaven, therefore shall my rood be inverted; my head shall be turned to the earth, and my feet stretched towards heaven. I am not worthy that I should be so fastened [as Christ was] on the Cross.' Then turned they at once the cross, and fastened his feet up and his head downwards. Then came there together an innumerable multitude, and cursed the Emperor Nero and reviled him; and they were so hot-heartedly wrath that they wished to burn the Emperor alive. Then Peter rebuked them and said, 'Now, a few days ago the Romans intreated and advised me to depart hence away, then came Christ unto me in the way, when I prayed to him, and inquired, "Whither wilt thou go?" "My Lord, I will go (return) to Rome." Then he said that I should subsequently at another time there be hanged on the cross. Then turned I hither afterwards to Rome. Then said Christ to me, "Thou hast no need to be afraid, for I am with thee until I lead thee into my father's house." Then, dearest men, hinder not my departure, now my feet go the heavenly way; be not sad but rejoice with me, for now to-day ye see accomplished the results (fruits) of my toils.' And when this was spoken, then he said, 'I give thanks to thee, Christ, thou good Shepherd, because these sheep that thou hast committed to me, compassionate me. I pray thee that they may be participators of thy graces with me. I commit to thee the flock thou didst give me that they may not perceive that they who have thee are without me. Through thee I [was able] to control and to direct this flock, [but] now am unable to do so.' As soon as he had spoken these words he sent onwards his spirit. And forthwith there appeared two men whom no man had ever before seen, or afterwards might see, who said that they came from Jerusalem, and had followed on his (Peter's) account. And they secretly took his body and deposited it in the tomb by Naumachia, and put it in the place called the Vatican. And then said they to all the people, 'Rejoice and be glad, because ye have supplied [to you] great protectors.' And know ye also, ye who are God's friends, that Nero,

w[æs] beheafdod on Ostensi þam wege. Petru[s] *cwæþ, þa he *p. 232.

com to þære rode, he cwæþ, 'Wendap min heafod ofdune, forðon þe min Drihten Hælend Crist of heofenum adune to eorþan astag, he wæs on rihte rōde upahafen; þonne forþon þe he me of

Paul was beheaded in the Ostensian way.

eorþan to heofenum laþap, þy sceal min rōd onwended beon; min heafod sceal beon on eorþan gecyrrred, & mine fēt to heofenum gereahste. Ne eom ic þæs wyrpe þæt ic swa on rode gefæstnod beo.'

þa wendon hie sona þa rode, & fæstnedan þa fēt up & þæt heafod ofdune. þa coman þær tosamne unarimedlico mengeo & wyrگردon Neron þone casere, & him yfel cwædon;

Peter was crucified with the head downward.

& hie wæron to þon hāt-heortlice yrre þæt hie woldan þone casere cwicenne¹ forbærnan. þa styrde Petrus him &

¹ Altered from cwicene.

cwæþ, 'Nu for feawum dagum me bædon & lærdon Romano þæt ic gewat heonon onweg, þa com me Crist ongean þa gebæd ic me to him; & he ahsode, "Hwyder wilt þu gangan?" "Min Drihten, ic wille gangan *to Rome." Cwæþ *p. 233.

he þæt ic þær sy eft opre sipe on rōde ahangen. Ða cyrde ic eft hider to Rome. þa cwæþ he Crist to me, "Ne þearft þu þe ondrædon, forþon þe ic eom mid þe, oppæt ic þe ingelæde on

Peter's address to those who pitied him.

mines Fæder hūs." Þonne, men þa leofestan, ne gæle ge minne sið, nu mine fet gongað on heofenlicne weg; ne beoð ge nu unrote, ac gefeoþ mid me, forþon þe ge geseoþ nu todæge minra

gewinna wæstm gefullian.' & þa þis gesprečen wæs, þa cwæþ he, 'Þanc ic do, Crist þu goda hyrde, forþon þas sceap me efen-

prowiaþ þa þu me befæsttest; bidde ic þe þæt hie sýn dælnimende þinra geofena mid me. Ic befæste þe nu þæt eowde þæt

þu me sealdest þæt hie ne oneneowon þæt hie buton me beon, þa þe habban. Þurh þe ic þys eowde styran & rihtan, nu ne mæg.'

Sona swa he þas word gecwæþ, he his *gast onsende; & sona

*p. 234.

æteawdan twegen weras þa þe næfre ær nænig man ne geseah, ne æfter þon geseon ne mihte. þa cwædon þæt hie of Hierusalem

Angels took away Peter's body and buried it.

coman & for him folgedan; & genaman deogollice his lic & gedydon on þrūh bi Nawmachian, & in þa stowe asetton þe

Uaticanus hatte; & þa cwædon hie to callum folce, 'Geseoþ ge & wynsumiaþ, forþon þe micle mun[d]boran gegearwod habbað?

& wite ge eac þe Godes frynd synd þæt Nerónem þysne

this worst of kings, after the murder of the apostles, became hated by his army, and at enmity with the Roman people, so that they openly decreed that he, in the place of torture, should be scourged until he died, as was his desert. . . . As soon as that decision reached him, great fear fell upon him so that he nowhere afterwards appeared to men. There were some men who said that wolves tore and devoured him in the woods, where he, having gone astray, lay stiff with cold and hunger. Then Greeks took the bodies of the holy apostles, and would take them into the East. Then there happened a great earthquake ; and all the Roman people deposited the bodies in the place of the Catacombs by the Appian Way, three miles from the city of Rome ; and there their bodies were kept for a year and seven months, until they had built the places in which their bodies now rest. And their bodies were then with befitting hymns deposited therein—first, Peter's body in the place called the Vatican, and St. Paul's in the Ostensian Way, two miles from Rome ; where the mercies of God are prepared for those who visit those bodies by their prayers, [and] for those men who determinedly (*or* steadfastly) cease from their sins and iniquities, and make full confession to God and to their confessors, and by their [the shivers'] decision amend, and never afterwards turn to iniquity. Then receive they forgiveness of all their sins from our Lord, who liveth in the eternal glory, with the Father and Son and Holy Ghost, eternally, world without end. Amen.

wyrrestan cining æfter para apostola cwale, þæt he becom on hatunga his herges & on feounga Romana folces, swa þæt hie openlice þæt gesetton þæt he on witnunge stowe swa lange swungen wære of þæt he swylte, swa his gearnung wæs. Sona swa him *þ[æt] geþealt tocom, þa feol him ege o[n] þæt he * p. 235. nahwær seoppan mannum ne æteowde. Sume men wæron þe N^{ero} sægdon þæt hine wulfas abiton & fræton, þær he mid cyle ^{perished,} & mid hungre on wudum dwolgende astifod læge. ^{some say, in} Þonne ^{the woods.} genaman para haligra apostola lichoman Greca[s] & woldan lædon on Eastrice. Ða gewearp mycelu eorþstyr[ung], & eal folc Romwara beþeng þa lichoman on þære stowe Catacumba þy wege þe late Appia, þrim milum fram Rome byrig, & þær wæron gehealdene heora lic an gear & seofan monaþ, of þæt hie getimbredon þa stowe þe heora lichoman nu onres[tað]. & þa wæron heora lichoman ge

[*The top line is clipped.*]

* Idrlicum¹ lofsange, & hie hi on asette ærest Sancte Petres * p. 236. lichoman on þære stowe þe nemned is Uaticanus, & Sancte ^{1 read} ^{wuldorticum.} Paulus be þæm wege Ostensi, on þære æfteran mile fram Rome. ^{St. Peter's} ^{body lies in} ^{the Vatican;} ^{and St. Paul's} ^{along the} ^{Ostiensian} ^{road, two} ^{miles from} ^{Rome.} Ðær beoþ gegearwode Godes mildheortnessa þæm þe þa lichoman seceap þurh heora gebedo, þæm mannum þe heora synna & unrihtes fæstlice geswicap, & hie Gode & heora scriftum fullice geandettiap, & be heora dome betap, & sippan næfre to unrihtum ne gewendað; þonne onfoþ hie forgifnesse ealra heora gylta æt urum Drihtne on þæm écan wuldre se leofað mid Fæder & mid Suna & mid þæm Halgan Gaste in ealra worlda world abuton ende on ecnesse. Amen.

XVI.

A FRAGMENT.

For it often happens that his property cometh into the power of those whom he previously worst treated in this life, sometimes into the wife's power, sometimes into the husband's. And then one will not do anything profitable for his soul, of his gold, silver, or earthly riches, if he previously will not distribute the best portion to God for himself whilst he is alive here. When this man's soul goeth out of his body, who preferred to have his possessions rather than the love of God, then neither the adornment of those gems, nor any of those gold ornaments with which previously his body was superfluously adorned, will help the soul of him who loved earthly acquisitions more than he did his spirit or our Lord who created him. Then shall all earthly joys, the great speeches, excessive drunkenness, the vices and the impious boasts, which he once loved, all turn to mourning with him, because that he would not previously perceive his future death and the great awe and the horrible Doomsday. 'My brother,' said St. Paul, 'consider now this saying, "Behold whatever of thy possessions here in the world seem sweetest and dearest, of them shalt thou give God his portion, who previously gave it to thee." If thou wilt not do that, after thy death it shall be very bitterly requited thee.' For he is a very foolish and unwise man in his lifetime who loveth this earthly wealth, and loveth not God who gave it him. All man's friendship is very transitory and very illusory; for our parents die and very often go from us, but he who getteth God's friendship never need think that it shall become changed towards him, but [it] shall for evermore eternally endure.

XVI.

A FRAGMENT.

* Forþon oft hit gesæleþ þæt his æhta weorþaþ on þæs onwealde * p. 237.
 þe he ær on his life wyrrest uþe, hwilum þurh wifes After a man's
 geweald, hwilum þurh weres; & mon þonne noltes wyrþe his death his
 saule ne deþ ne his goldes, ne his seolfres, ne his eorþwelena, wealth often
 gif he ær nele þone selestan dæl for hine sylfne Gode gedælan, goes to those
 þa hwile þe he her on life biþ. Ðonne þæs monnes saul út who won't
 of his lichoman gangeþ, þe him wæron ær his æhta leofran use any of it
 to hæbbenne þonne Godes lufu, þonne ne gefultniap þære saule for the benefit
 þa gimma frætwednes, ne þa goldwlenca nán þe his lichoma of his soul.
 ær mid ofortlownessum gefrætwod wæs, & þa eorþlican gestreón
 swiþor lufode þonne he his gast dyde, oþþe urne Drihten þe
 hine gesceap; þonne weorþaþ him ealle þa eorþlican geféan, The earthly
 & þa mycclan spræca & ofordruncennessa, þa hleahtas & þa joys of the
 árleasan gylpas *þe he ær lufode, weorþaþ him þonne ealle godless turn
 on heaf gehwyrfede, forþon þe he ær nolde ongytan þone to mourning.
 werdon deap, & þone mycclan ege, & þone bifigendan domes * p. 238.
 dæg. 'Broþor mine,' cwæp *Sanctus* Paulus, 'ongytaþ nu þysne
 cwide, loca hwæt þe sy her on worlde swetast & leofast gesewen
 þinra æhta, þa þu scealt Gode his dæl ágeofan þe hit þe ær
 sealde. Gif þu þæt ne wilt dón, æfter þinum deape hit weorþeþ
 þe swiþe bitere forgolden; forþon þæt biþ swiþe dysig man
 & únsnottor on his life, se þe lufaþ þas eorþlican welan & ne
 lufaþ God þe hit him eal sealde. Manna freondscipe biþ swiþe
 hwilwendlic, & swiþe scendende; forþon ure ylðran swultan &
 swiþe oft us from wendan, ah se þe Godes freondscipe begyteþ, God's friend-
 ne þearf se næfre wenan þæt he him onwended weorþe, ac á ship will last
 ece standeþ. for ever.

XVII.

DEDICATION OF ST. MICHAEL'S CHURCH.

Dearest men, the honour and the blessedness of the festival of the high and holy archangel, admonisheth and remindeth us that we should say somewhat concerning the blessed memory of him who is to be honoured and glorified throughout the world in his church, consecrated both by his own work and by his own name. And thus it first appeared and was made known to men. She [the church] then shineth not in the beauty of gold and silver, but in especial privileges, through divine power, standeth glorified. She is also in outward appearance of a bad hue, but within she is honoured with everlasting virtue. It may easily be that the holy archangel should come from heaven and should be mindful of men's infirmity, so that he condescended himself to found and to make her (church) with his own hands, so that mortal men might there yearn for the citizenship on high and for the everlasting fellowship. The holy Church of St. Michael is situate upon the high summit of a mountain, and appeared in the form of a cave (*or* cell). The church (stands) upon the borders of the land of Campania. Then in the neighbourhood towards the sea named Adriatic, there is a very famous city (situate on the hill Garganus), called Sepontus. Then measured from the city's walls up to the high summit of the high archangel's church, of which I previously spoke, there are twelve miles; and she (the church) stands flourishing in bliss and in joy. The same holy book, that was found and discovered in the church, first showed and made known this church. It is recorded therein that there was in the city a certain noble man called Garganus, prosperous in wealth before the world, who bestowed upon the hill the same name by which he was called. The man possessed great wealth;

XVII.

*TO SANCTAE MICHAHELES MÆSSAN.

* p. 239.

MEN ða leofestan, manap us & myngap seo ár & seo eadignes
 þæs hean & þæs ha[l]gan heahengles tid, þat we hwæt
 hwugu be þære his eadgan gemynde se þe is on ealra ymb-
 hwyrfte to weorþienne & to wuldrienne his ciricean, gehweþer
 ge his agen geweore ge on his naman gehalgod; & þus ærest
 mannum æteawde & gecyþde. Heo þonne nalles on goldes
 wlite & on seolfres ne scineþ, ac on sundorweorþunge þurh
 godeundra mægen heo gewuldrad stondeþ. Heo is eac on
 onsyne utan yfeles heowes, ac heo is innan mid éce mægene
 geweorþod. Swa hit eape beon mæg þat se halga heahengel
 of heofenum cumen wære, & wære gemyndig manna tydder-
 nesse, þat he hine geeaðmedde þat he hie mid his sylfes
 landum gesette & geworhte, to þæm þat he wolde þat þær
 mihten deaplice men gyrnan þara uplicra burhwara & þæs
 ecean geferscipes. Þonne is seo halige cirice Michaelles geseted
 on þæm hean enolle sumes mantes, on scræfes onlicnesse wæs
 æteowed; þonne is seo cirice on Campania þæs landes *gemæro.
 Þonne is þær on neaweste sum swiþe mære burh betwih þære
 sæ seo is nemned Adriaticus on þæm munte Garganus geseted,
 se is haten Sepontus. Þonne syndon from þære burge weallum
 twelf mila ametene up to þæm hean enolle, þe ic ær big sægde,
 þæs hean engles ciricean; & heo mid gefean & mid blisse grow-
 ende standeþ. Ðas ciricean heo þonne þus æteowde & gecyþde
 æt fruman seo ilce bōc seo on þære ciricean funden wæs &
 gemeted. Segeþ þæron þat sum rice man & for worlde æltspe-
 dig wære on þære burh þæs nama wæs Garganus. Se welega man
 þæm munte gesette þone ilcan naman swa swa he hatte. Se
 man ahte mycelne welan; mid þy þe þas welegan mannes ungeen-

The Church
 of St. Michael
 is not much
 to look at
 outside.

It is like a
 cave.
 * p. 240.

It is situated
 on the borders
 of Campania,
 on the moun-
 tain called
 Garganus,
 about twelve
 miles from
 the town
 called Sepon-
 tus.

when that these endless hosts and innumerable multitude of neat and manifold cattle of the wealthy man increased and flourished to such an extent that he had with his flocks spread and extended as far as the mountain-plain; then it happened that a bull despised the company of the other cattle and abode solitary in the desert, and at last returned [not] to the herd and to the cattle and to their lair. The bull despised the drove of the herdsman and abode in the wilderness, at the door of a certain cavern. When the master was informed that the bull in such arrogance had gone as far as the desert, he was enraged because the bull, as it seemed to him, had insanely gone over the spacious mountain. Then he gathered together a great host of his men, and turned his course through the woods and sought for the proud bull; then at last he found it on the summit of the hill, and saw that it stood at the door of a cave. Then was he greatly moved with anger, because it had gone about so madly and had behaved so arrogantly. Then he took his bow and bent it and then with poisoned arrow began to shoot towards where he saw the bull stand. Then as soon as he let fly the arrow there came a very great gust of wind in his face so that the arrow was immediately turned back and shot that same wealthy man by whom the arrow was previously sent, so that he died forthwith. When the citizens saw that, they became greatly terrified because of the marvel, for such a wonderful thing they had never seen before. And they durst not then approach the place where they saw the bull stand. There was at that same time, in that city of theirs called Sepontus, a holy bishop. Then they visited him and told him of the marvel and asked his instructions as to what they were to do about it. Then he instructed them, and counselled them that they should fast for three days, and desire of St. Michael that God would make known what was concealed and kept secret from men. When they had done [as was bidden them] in fasting, psalm-singing and in alms, then at night there appeared to that same bishop the high and the holy archangel Michael, and he meekly and kindly spoke to him, thus saying, 'Worldly and wisely ye acted when ye sought of God in heaven that

dod wórd¹ & unarimed mengeo on hryprum & on manigfealdum ^{1 read weorod.}
 ceapum geweoƿ & gewridode, topon þæt he wæs geond þæs
 muntas feld mid þy feo oferbræded & bepeahƿ; Ða gelamp ^{An unruly bull belonging to Garganus wandered from the drove.}
 þæt sum fearhryper þæs opræs ceapes geferscipe oferhogode,
 & him gewunode þæt he wæs geond þæt westen sundor-genga,
 & þa æt nehstan eft hwyrfende wæs toþæm yrfe & to þæm
 ceape & to heora gesetum.* He þa se fear þæs hyrdes dræfe * p. 241.
 forhogode & him on þæt westen gewunode to sumes scræfes
 dura. Ða þæt se hlaford geahsode þæt þæt hryper swa on
 wlencu geond þæt westen ferde, þa forbealh he hine forþon þe
 þæt hryper him þuhte onweden-heorte þe þær swa ferde geond
 þone widgillan munt. Ða gesamnode he mycel weorod his
 manna & hwearf æfter wegum ge buton geond þone wudu, &
 sohton þæt forwlenete hrypær. Ða gemette he hit æt nehstan ^{It was found upon a knoll of a mountain.}
 on þæs muntas cnolle, & geseah þæt hit stod an¹ sumes
 scræfes dura. Ða wæs he mid yrre swiðlice onstýred, forðon ^{1 ? æt.}
 þe hit swa wedende eode, & swa ofermodlice ferde. Ða genam
 he his bogan & hine gebende, & ƿa mid geættredum stræle
 ongan sceotan wip þæs þe he geseah þæt hryper stondan. Ða ^{Garganus tried to shoot it, but a strong wind blew the arrow back and killed the shooter.}
 sona mid þan þe se stræl on flyge wæs, þa com swiðe mycel
 windes blæd foran ongean, þæt seo stræl instepe wearð eft
 gecýrred, & ƿa þone ilcan welegan mon, þe heo ær from sendeð
 wæs, he sceat, þæt he sona dead wæs. Ða þæt gesáwon ƿa
 burgware, ƿa wurdon hie swiðe forhte for ƿæm fære þe heo
 næfre swýlc wundor ne gesawon. Ond þa ne* dorstan hie * p. 242.
 þære stowe genealæcan þe hie þæt hryper gesawon æt ston-
 dan. Ða wæs on þa ilcan tíð on þære heora byrig se wæs
 haten Sepontus halig biseep. Ða gesohtan hie hine & him ^{The people ask counsel of the bishop.}
 þæt wundor sægdon, & hie hine lare beahsodan, hwæt him
 þæs to donne wære; þa kærde he hie & him to ræde fund
 þæt hie þry dagas fæston, & to Sancte Michael þæt hie
 wilnodan þæt God gecýpde þæt mannum heniðen wæs &
 bedigled. Ða hie þæt gedon hæfdon ge on fæstenne, ge on
 sealmsange, ge on ælnessan, ƿa wæs þæm ilcan bisepe ætiew- ^{St. Michael appears to him.}
 ed on niht se hēa & se halga heahengel Michael, & him þa
 eaðmodlice & luflice tospræc & þus cwæð, 'Weoroldlice &

which was hidden from men on earth. Know thou also that the man who was shot with his own arrow, was so by my will. And my name is Michael. I am the archangel of heaven's King, and I ever stand in his presence. I tell thee now that I especially love this place here on earth, and I have chosen it above all others, and will also show by all those tokens that befall there that I am especially the creator and guardian of that place.' When that was told and made known to the citizens, they, very glad and rejoicing, with their bishop visited the place; and after their manner they prayed earnestly to the living God and to the holy archangel Michael. And to God they humbly offered gifts. And they saw there two doors in the church, of which the south door was somewhat greater in form. And as yet they were not able to pass over the cave, as the path where they should go was precipitous, before they had enlarged and completed the ascent. But each day they were occupied earnestly in their prayers. At the same time the Neapolitans their neighbours as yet were erring in heathen customs and served devils. Then they began to challenge the citizens of Benevento and Sepontus, as these two provinces were named, to single combat, and despised scornfully their land and made them no amends for it, but arrogant hostility and threatening. Then their holy bishop instructed and advised them that they should perform a three days' fast and manifold alms and holy psalms; and that they should entreat protection and help from the archangel Michael, as the most faithful guardian, that they might frustrate and overcome the machination of their enemies. Then, at that same time, the heathens shamefully and wickedly invited their false gods with various idols to aid them. Then at the same time the blessed angel Michael appeared in a vision to their bishop, and promised them future victory, and said to them that their prayers were heard of God; and he instructed them that they in the morning, at the third hour, should prepare to set forward against their enemies. And he also promised them that he himself would be a spectator of their proceedings and would be there

wislice gedyde þætte mannum bedigled wæs on eorðan þæt ge
 þæt on heofenas to Gode sohtan. Wite þu eac þæt se mon He praises
them for seek-
ing heavenly
counsel.
 se þær mid his agenum stræle ofseeoten wæs, þu þæt wæs
 mid minum willan gedon; & min nama is Michael; ic eom
 heahengel Heofonecyniges & ic on his gesihpe simle stōnde.
 Seegge ic þe nu eac þæt ic onsundrum þa stowe her on eorð-
 an lufige, & ofer ealle oþre ic hie geceās & eac gecyþe on
 eallum *ðæm tæcnum þe þær gelimpeð, þæt ic eom ðære stowe * p. 243.

on sundran scyppend & hyrde.' Ða þæt wæs þus gesprecen He says that
he has chosen
that place
above all
others as its
guardian.
 & gecyðed, hie þa þa burgware swiþe blipe & gefeonde mid
 þon heora halgan biscope þa stowe sohtan, & þa æfter heora
 gewunon þær þone lifgendan God & þone halgan heahengel
 Michael meagollice gebædon; & Gode þær eaðmodlice lāc
 onsægdon. & hie þa ðær twa dura seeawodan on þære ciric-
 ean; ðær wæs seo suðduru hwæt hwega hade mare. & þa
 gyt hi ne mihton ofer þæt scræf swa swæð-hlype þær hi gou-
 gau, ærðon hie gerymdon þone upgang & geworhtan. Ac hie
 daga gehwyrc geornlice þær úte heora gebedum æt fulgon.
 On þa ilcan tid Neapolite ða heora nehgeburas þa þe þa giet
 on hæðnum þeawum dwelgende wæron, & deoflum hyrdon.

Hie þa þa burgware Beneuentius & Sepontanus hatton, þa The Neapoli-
tans declare
war against
the inhabit-
ants of Se-
pontus and
Benevento.
 twa leode, hie þa ongunnon anwigges biddan & heora land to
 bismere oferhergodan, & him ðæs nænige bōte dydon, buton
 ofermodlice wig & þreatunge. Hie þa lærde se heora halga
 biscoep, & him to ræde fand þæt hie dydon preora daga fæst-
 en & manigfealde *ælmessan & halige lofsaugas, & to ðæm * p. 244.

heahengle Michael, swa to ðæm getreowestan mundboran, The bishop
advised them
to seek help
from the
archangel.
 þæt hie him frēfre & fultomes wilnodan, þæt hie moston ðara
 feonda searo beswican & ofercuman. Ða on þa ilcan tid þa
 hæðnan bysmerlice & synlice heora þa leasan godas mid mis-
 licum deofolgeldum hie him lapodan on fultum. Ða on ða
 ilcan tid wæs se eadiga engel Michael ætiewed þæm hera
 biscope on gesihpe, & him sige toewardue geheht, & him
 sægde þæt heora bena wæron æt Gode gchyrede, & hie lærde St. Michael
answered
their prayers
favourably.
 ðæt hie æt þære þridan tide on morgenne hie forð trymedan
 ongean heora feondum. & him eac geheht, þæt he wolde him

with them for their succour. They then, very glad and joyful in the morning, proceeded against the heathen. And they knew by the angel's promises both of their victory, and of the flight and destruction of the heathens. Then immediately at the beginning of the fight the mountain on which they should fight was overtaken with horror and dread; and a fierce storm arose from the mountain, and the summit of the mountain was all overhung with a dark mist. Then flew the lightning like fiery arrows against the heathens so thickly that they in no wise were able to look towards it because of the lightning's blaze. Then was fulfilled what the prophet had foretold. And he praised the Lord and thus said, '*Qui facit angelos suos spiritus et ministros suos ignem urentem.*' 'Sometimes the same God sendeth his angels' spirits as messengers, at other times he sendeth [them] by a flame of fire.' Then the heathen people fled, and in part the lightning killed them, and in part the Christians harassed them with their weapons, and overwhelmed them, until they had severely vanquished the Neapolitans, and the heathen folk who left their city half dead, and had destroyed those whom the dangers and distresses had spared. Then was it manifested to us Christian people that the angel of God had come for succour and for protection; and forthwith all meekly did obeisance to the King of kings, to Christ himself. Then all the heathen folk yielded to them, and lived according to the lore of Christians and received baptism; and they truly perceived that God's angel had come there for a help and protection to the Christian people. And while the Christian folk were well considering this, then saw they and reckoned that there were also six hundred men killed by the lightning and the fiery arrows alone, besides those whom they had killed and slain with their weapons. They then, thus triumphant and crowned with great bliss, went home and forthwith to Almighty God and to the arch-angel Michael, at the holy church, they meekly and joyfully gave thanks for the victory which they had obtained. Then found they also before the north-door of the church, in the marble-stone, as it were, a man's footsteps, just as if a man had stood there; and the footsteps were plain and visible in the stone as if they were impressed on wax.

sylfa geséon heora gebæro, & him þær on fultume beon. Hie The arch-angel promises them victory.
 þa swa blipe on morgenne wæron, & gefeónde ferdon ongean
 þæm hæðnum. & hie wiston be þæs engles sægenum, ge be
 heora sige, ge eac be þara hæþenra manna fleame [&] ond-fylle.
 & þa sona on ðære frympe þæs gefeohtes, ða wæs Garganus
 se munt, se þe hie onfeohtan sceoldan, mid mycelum brogan
 & mid ongryslan eall oferlæded; & unhierlic storm of ðæm
 munte astag, & mid þystro-*genipum þæs mutes cnoll eal * p. 245.
 oferswogen wæs. Ða flugon þa legetu swylce fyrene strælas A fierce storm arises.
 ongean þa hæðnan leode, toðæm piece þæt hie nænige þinga
 ongean locian ne mihton for ðæs leges bryne. Þa wæs ge-
 fylled þæt se witga foresægde; & Drihten herede & þus cwæð:
 ‘*Qui facit angelos suos spiritus et ministros suos ignem urent-*
em.’ Hwilum se ilca God sendeþ his engla gastas to ærend-
 wrecum, hwilum he sendeþ þurh fyres leg.’ Ða flugon þa Lightning attacks the heathens.
 hæðnan leode, & gelice se leg hie cwyldde, gelice þa Criste-
 nan him mid heora wæpnum hyndon & onsetton, oppæt hie
 unsctfe þo Neapulite¹ & ofercomon ða hæþnan leode, þa þe ¹ MS. *bons apulite.*
 lifdon heora burh healf-ewice, & oferfeollan þa ðe þa frecennesse
 & ymþo genáson. Þa us þa wæs gecyþed Cristenum leodum, The Christians get the victory.
 se Godes engel þær cwóm on fultum & on frofre. & þa sona
 ealle eaðmodlice to þæm cyninga Cyninge, to Criste sylfum,
 onhnigan. & him ealle on hand eodan þa hæðnan leode, & be
 þara Cristenra lāre lifdon & fulwihte onfengon, & hie ongeaton
 geornlice þæt þæm Cristenum leodum *cóm Godes engel on * p. 246.
 fultum & on frofre. & þa mid þy þe þa Cristenan leode þæt
 wel sceawodan, ða gesawon hie & getealdon þæt þær wæs eac
 syx hund manna mid þy lege anum & mid þæm fyrenum
 strælum acweald, buton þæm þe hie mid heora wæpnum a-
 cwealdon & ofslogan. Hie þa swa sigebeorhte & swa gebegde
 mid mycelre blisse to hām foran, & sona þæm Ælmihtigan
 Gode & þæm heahengle Michaelē to þære halgan ciricean hie
 eaðmodlice & luflice þancudan þæs siges ðe hie gefered hæfdon. For this they returned thanks to God and to St. Michael.
 Þa gemittan hie eac beforan ðære norðdura þære ciricean on
 þæm marmanstane swylce mannes swaðu, þon gelicost þe þær
 sum mon þa gestode; & þa fōtlastas wæron swutole & gesyue

Then they perceived plainly that the blessed Michael was present there for a help to them, whilst they were at the battle; and that he himself had ordered the acknowledgment (sign) of the victory and made it known to them in the deep sleep. Upon the stone they at once built a church, and therein sumptuously made and set up an altar; and with great joy afterwards they honoured the place, and those who had great love and belief worshipped at the church. And a great fear also came upon the people; and they were in great anguish of mind and in much doubt as to what they durst do concerning it, whether they should consecrate the church, or what might be the will of God and of the holy artificer who made it (the church) with his own hands. They then at first found it advisable to raise a church to the east of the place and to consecrate it to St. Peter the holy disciple of Christ. And therein they put two altars and consecrated one of them to St. Mary, Christ's mother, and the other to St. John the Baptist, Christ's baptismal father (baptizer). Then their venerable bishop proposed a happy and successful plan to them and advised them to send to Rome forthwith to the pope, and that they should inquire and ask of the pope and the episcopal court what seemed advisable to them with regard to this matter, whether they durst consecrate the church in any other wise. The blessed pope then sent back this message and said these words: 'If it be man's duty that he should consecrate the church, then is it most fitting that it should take place on the day in which victory was given them; (but) if the sacred guardian were pleased with or preferred ought else concerning the holy place, then is it altogether best to find out what his will may be with respect to that day. And when the time approaches, then let both of us two with our citizens make a four day's fast, and earnestly entreat the holy Trinity that It (the Trinity) would produce and bring forward the favour—that It would indicate, for men to follow, that wondrous token which It first displayed to men through the holy archangel.' Then they all meekly performed their four days' fast, as the eminent bishop advised them. Then on the night in which they had completed their fast, St. Michael appeared in a vision to the bishop and said unto him, 'Ye need be under no anxiety to

on þæm stane, swa hie on wexe wæron aȝyde. Þa ongeaton hie geornlice þæt se eadiga Michael þær wæs towæard him to fultome, ȝa hwile ȝe hie æt þæm gefeohte wæron; & him sylfa þæt tǣnc¹ þæs siges gesette, & geȝyðde into þy swiðan slæpe. On ȝæm stane hi þa sona ȝær ciricean ofergetimbredon & þær weofod *inne whitelice geworhtan & gegyredon; & þa stowe mid mycclum gefean seoppan weorþodan & beodan, hie þa hæfdan miccle lufan & geleafan to þære ciricean. Ond eac healico ondrysnu þa leode; & him wæs on mode mycele weorce & mycel twoe hwæt hie be þære dorstan dón, hweper hie þa ciricean halgedon, oppe hwæt ȝæs Godes willa wære, & þæs halgan wyrhtan þe hie his hand geworhte. Hie þa þæt to ræde ærest fundon, þæt hie ciricean arærdon be eastan þære stowe, & þa gehalgodan on Sancte Petres naman, þæs halgan Cristes ȝegnes. & þær gedydon twa weofedu in, & gehalgodan on Sanctæ Marian noman Cristes modor, & oðer on Sancte Iohannes Baptistan, Cristes fulwiht-fæder. Him þa se heora arwyrða bisceop eadiglice & halwendlice geðeahht forðbrohte, & hie lærede þæt hie raðost to Rome sendon to ȝæm papan, & ȝone papan & þæt papseld þæt hie befrinon & beahsodan hwæt him þæs to ræde þuhte, hweper hie þa ciricean halgian dorston on opre wisan. Þislic ærende se eadiga *papa ȝa ȝær eft onsende & þæs word cwæð, 'Gif hit sie mannes gemet þæt he ciricean halgian sceole, ȝonne is hit ealles gerisnost þæt hit sy on ȝæm dæge ȝe se sige onseald wæs; gif hit þonne hwæt elles ȝæm halgan hirede¹ be þære stowe licige, & him leofre sie, þonne is hit ealles selest to ȝæm dæge to secenne hwæt þæs willa sie. Ond þonne seo tid nealæce uton wit þonne begen dón mid uncrum burhwarum feower daga fæsten, & ȝa halgan þrýnesse georne biddan þæt heo þæt lác þæt hie þurh ȝone halgan heahengel ærest æteowde mannum wundorlic tǣn, þæt hie þæt mannum to fylgenne on cyðde, forðgelædde & gebringe.' Hie ȝa ealle eaðmodlice, swa heora æpela bisceop lærde, feower daga fæsten gedydon. Þa ȝære nihte þe hie þæt fæsten gefæst hæfdon, þa wæs Sanctus Michael þæm bisceope on gesihpe æteowed & him cwæð to, 'Nis eow ȝæs weorces þearf þæt

Marvellous footprints show how Michael had favoured the Christians.
¹ read *tān*.

* p. 247.

Over the stone containing the foot-steps they built a church.

They were in doubt as to its consecration.

* p. 248.

¹ read *hirde*.

Their bishop advises them to keep a four days' fast.

St Michael again appears to their bishop.

consecrate the church, for I have made it and I have consecrated it. Now enter ye therein and wait for me, and believe me indeed to be the guardian of the place, and visit it often in prayers. To-morrow you must sing masses therein, and this people according to custom must go to the Sacrament. I, on my part, will appear by a solemn token, and manifest it, that I myself have hallowed and consecrated it (the church). Then soon on the morrow, rejoicing greatly because of the answer, with much unity of prayers and with offerings of holy psalms, they came thither and all went into the church. On the threshold coming out of the porch-door it was evident that the tracks (which I previously said were first found in the marble-stone,) had first commenced in an outward direction. This church with the portico might contain and hold some five hundred men. And then there was seen somewhat towards the middle of the south wall the venerable altar. It was covered and spread over with a crimson woven pall. That house was made corner-wise or oblong, not quite after the custom of men's work, so that the walls should be straight, but it appeared rather like a cavern; and frequently the stones as from a cliff steeply projected. The roof also was of various heights—in one place a man might hardly reach it with his hand, and in another easily touch it with his head. I therefore believe that the Archangel of our Lord much more required and loved purity of heart than the adornment of the stones. The knoll was then known as it now is—the hill is large on the outside; and here and there it is overgrown with rimy wood; other parts are covered with green pasture. And after that the holy psalms and masses were finished, they then with great joy and bliss, and with the angel's blessing, returned to their houses. The bishop then appointed them good singers and mass-priests, and manifold church ministers, who ever afterwards should daily in proper order carry on the worship. There was no man, however, who durst ever come into the church at night time. But at daybreak, after it had dawned, they assembled therein for psalmody. There was also from the same stone of the church-roof at

ge ða ciricean halgian, forðon þe ic hie geworhte & ic hie gehalgode; ge þonne nu þyder ingongað & me ætsondað, & geornlice mundbyrde gelyfað to ðære stowe, & hie genelge mid gebedum seeað*. Ðin is þonne þæt þu þær to morgne * p. 249. mæssan inne gesinge, & þis fole þær after ðeawe to husle gange; mín is þonne þæt ic mid arwyrðnesse tacne æteowe & gecepe hine, þurh hine¹ sylfne hie gehalgode & gebletsode.¹ ¹ read me ? Hie ða sona on morgenne swiðe gefeonde for ðære andsware mid mycelre ánrædnesse gebeda & mid haligra lofsanga lácum þyder cōman, & ða eodan ealle on ða ciricean. Of ðæs portices dura þæs² ðærscwolde wæs gesýne þæt þa swaðo wæron ærest² ² read þæm ? útwearde ongunnen, ðe ic ær sægde þæt þær ærest on ðæm marmanstāne gemeted wæron. Þeos circe mid þys portice milhte hu hwego fif hund manna befōn & behabban. Ðonne wæs æteowed þæt árwyrdre weofod wið þone suðwag to middes hu hwega ðæs wages. Wæs hit eac bewrigen & oferbræded mid baswe godwebbe; wæs þæt ilce hus eac hwem dragen, nalas æfter gewunan mennisceas weorces þæt þa wagas wæron rihte, ac git swiðor on scræfes onlicnesse þæt wæs æteowed; & gelomlice ða stānas swa of oðrum clife stæðhlyplice út scoredon. It is cave-like, and the roof is of various heights. Eac swylce se hróf wæs on mislicre * heanesse; on sumre stowe * p. 250. he wæs þæt man mid his hānda nealice geræcean milhte, in sumre eapelice mid heafde gehrīnan. Ic þonne gelyfe þæt se heahengel ures Drihtnes miccle swiðor sohte & lufode þære heortan clænnesse þonne þara stana frætwednesse. Ðonne wæs se enoll swa hit nu cuð is, þæt se munt is mycel uteward; & he is styccemælum mid hsomige³ wuda oferwexen; sum mid³ ³ ? hrimige. grenum felda oferbræded. Ond þa æfter þon þe ðær wæron ða halgan lofsangas & mæssan gefyllede, hie ða mid mycelum gefeān & blisse & mid þæs engles bletsunga eft hwyrfende wæron to heora husum. Se bisceop þa ðær gesette gōde san-geras & mæssepreostas & manigfealdlice ciricean þegnas, þa þær seoððan dæghwamlice mid gelimplicre endebyrdnesse weor-ðode: næs hweðre nænig man þe þær æfre nihtes tīdum dorste on þære ciricean cuman. Ac on dægred sippan hit frumlyhte, hie þyder inwæron to ðæm lofsangum gesamnode. Þonne wæs

He says that he himself will consecrate his own church.

The church will hold five hundred men.

It is cave-like, and the roof is of various heights.

No one is daring enough to enter the church at night time.

the north-side of the altar a very pleasant and clear stream issuing, used by those who still dwelt in that place. By this piece of water was a glass vessel, hung on a silver chain, which received this pleasant fluid. And it was the custom of this people, when they had gone to the Sacrament, that they by steps should ascend to the glass vessel and there take and taste the heavenly fluid. It was very pleasant in taste and wholesome to the inside. This was also marvellous, that many men with fever-sickness and with various other infirmities through taste of this fluid should at once be made whole. Also in other ways innumerable ailments of men were often and frequently healed; and manifold miracles similar to these there were, and still are seen and manifested, but most frequently on that day which is his (St. Michael's) festival and commemoration. Then from the surrounding provinces come the people, and we must believe and know assuredly that manifold and various diseases are healed there, and the (arch)-angel's power and miracles are there revered, and most often shown on that day (i.e. St. Michael's); according as St. Paul said, '*Qui ad ministrum summis.*' Angels are as ministering spirits, sent hither into the world by God, to those who with might and main merit from God the eternal kingdom; so that they (the angels) should be a help to those who shall constantly contend against the accursed spirits. But let us now intreat the archangel St. Michael, and the nine orders of the holy angels, that they be our aid against hell-fiends. They (the angels) were the holy ones ready to receive men's souls. As St. Paul was looking towards the northern region of the earth, from whence all waters pass down, he saw above the water a hoary stone; and north of the stone had grown woods very rimy. And there were dark mists; and under the stone was the dwelling place of monsters and execrable creatures. And he saw hanging on the cliff opposite to the woods, many black souls with their hands bound; and the devils in likeness of monsters were seizing them

þær eac of þam ilean stane þære circean hrofes on þa * norð- * p. 251
 healfe þæs weofodes swife wynsum ond hluttur wæta útflow- A pure an
 ende, þæt þa biggengan þe on ðære stowe stille wunodan. liquid flowed
 þonne wæs ongean ðyssum wæterscipe glæsen fæt on seolfrenre from a stone
 racenteage ahangen þæt ðæs wynsuman wætan þær onfeng. in the roof.
 Þær wæs gewuna þam folce þonne hie to husle gegangen
 hæfdon, þæt hie æfter hlæddrum up to ðæm glæsenum fæte
 astigon & þære heofoulican wætan hie þær onfengon & onbyrig-
 don. Seo þonne wæs wynsumu on ðære onbyrignesne, & heo
 wæs on þam innoðe halwende. Is þis eac to tacne þæt manige It had many
 men on feleradle & on mislicum oprum untrumnessum purh curative pro-
 þyses wætan onbyrignesne wurdan sona gehælde. Eac swylce perties, and
 oprum gemetum unarimede manna untrumnessa ðær wæron innumerable
 oft & gelome gehælde : & manigfeald onlic wundor ðysum, ðam diseases were
 þe heora miht wæs gelimplic & arwyrðe, ðær wæron & gýt cured by
 beoð æteowed & gecyðed. ealles oftost hweðre on ðæm dæge drinking it.
 þe seo tid bið & his weorðung. Ðonne of ðæm þeodlande þam
 þe þær ymbsyndon ða fole þær cumende beoð, þonne is to gelyf-
 enne* & geare to witenne þæt þær manigfealde & mislice ún- * p. 252.
 trumra manna beoð gehælde, & ðæs engles mægen & his wundor
 þær þonne weorðol bið. & oftost æteowed on þam dæge : swa
 cwæð Sanctus Paulus, ' *Qui ad ministrum summis.* ' 'Englas
 beoð to ðegnungge gæstum fram Gode hider on world sended,
 to ðæm ðe þone ecean eðel mid móde & mid mægene to Gode
 gecearniað. þæt him sýn on fultume ða þe wið þam awergdum
 gastum syngallice feohtan sceolan. Ac uton nu biddan þone
 heahengel Sanctus Michael & ða nigen endebyrdnessa ðara
 haligra engla. þæt hie us sýn on fultume wið helsecaðum. Hie
 wæron þa halgan on onfenge manna sawlum. Swa Sanctus Paulus
 wæs geseonde on norðanweardne þisne middangeard, þær ealle What St.
 wætero niðergewitað, & he þær geseah ofer ðæm wætere sumne Paul saw on
 hárne stán ; & wæron norð of ðæm stane awexene swiðe hrimige looking
 bearwas, & ðær wæron bystro-genipo, & under þæm stane wæs northward.
 nicra eardung & wearga. & he geseah þæt on ðæm clife hang-
 odan on ðæm is gean bearwum manige swearte sawla be heora
 handum gebundne ; & þa * fynd þara on nicra onlicnesse heora * p. 253.

like greedy wolves; and the water under the cliff beneath was black. And between the cliff and the water there were about twelve miles, and when the twigs brake, then down went the souls who hung on the twigs and the monsters seized them. These were the souls of those who in this world wickedly sinned and would not cease from it before their life's end. But let us now bid St. Michael earnestly to bring our souls into bliss, where they may rejoice without end in eternity. Amen.

XVIII.

FESTIVAL OF ST. MARTIN.

Dearest men, we may in some few words speak to you of the honorable birth and the holy life and death of the blessed man St. Martin, which we now at this present time are celebrating. He was very dear to God on account of his works. He first came into the world in the land of Pannonia, in the town of Sabaria. He was, nevertheless, brought up in the city of Ticino in Italy. In the sight of the world he was of very noble and good birth, but yet his parents, father and mother, were both heathens. His father was first a king's servant (thane), and at last rose to be chief of the king's servants (thanes). Then of necessity was St. Martin in his youth associated with the king's thanes, first in the days of Constantine, and afterwards in those of the emperor Julius. He was not willingly engaged in a worldly occupation; but he soon in his youth much more loved the service of God than the idle vanities of this world. When he was ten years old, and his parents put him to, and taught him, a temporal occupation, then he fled to the church of God, and entreated to be christened, that the first part of his endeavours and of his life might be turned towards belief and baptism. And he was during his whole life wonderfully busy about

gripende wæron, swa swa grædig wulf; & þæt wæter wæs sweart under þæm clife neoðan. & betuh þæm clife on ðæm wætre wæron swylec twelf mila, & ðonne ða twigo forburston þonne gewitan þa saula niðer þa þe on ðæm twigum hangodan, & him onfengon ða nicras. Ðis ðonne wæron ða saula þa ðe her on worlde mid unrihte gefyrenode wæron, & ðæs noldan geswican ær heora lifes ende. Ac uton nu biddan *Sanctus* Michael geornlice þæt he ure saula gelæde on gefeân, þær hie motan blissian abuton ende on ecnesse. AMEN.

How the souls of the wicked are tormented.

XVIII.

TO SANCTE MARTINES MÆSSAN.

Men ða leofestan, we magan hwyleum hwegra wordum seegg-
 ean be ðære árwyrðan gebyrdo & be ðon halgan life
 & forðfore þæs eadigan weres *Sancte* Martines, ðe we nu on
 anweardnesse his tid weorðiað. Wæs ðæt Gode swiðe gecoren
 man on his dædum. He wæs on Pannania þære mægðe ærest
 on woruld cumen, in Arrea ðæm tune. Wæs he hweðre in
 Italia afæded in Ticinan þære byrig. *Wæs he for worlde
 swiðe æpelra gebyrda & gédra, wæron his yldran hweðre
 fæder & modor, buta hæðne. Wæs his fæder ærest cyninges
 begn. & ða ætnelstan geðeah þæt he wæs cininges pegna aldor-
 man. Þa sceolde *Sanctus* Martinus nede beon on his geogoð-
 hade on ðære geferaðenne cininges ðegna, ærest on Constant-
 ines dagum, & ða eft on Iulius þæs caseres. Næs na þæt he
 his willan on ðæm woruldfolgaðe wære; ah he sona on his
 geogoðe Godes ðeowdóm miccle swiðor lufode þonne þa idlan
 preas þisse worlde. Þa he was tyn wintre, & hine hys yldran
 to woruld-folgaðe tylton ond lærdan, ða fleah he to Godes
 ciriceap, & bæd þæt hine mon gecristnode, þæt se æresta dæl
 his onginnes & lifes wære to geleafan & to fulwilde gecyrred.
 & he þa sona wæs wuldorlice mid eallum his life ymb Godes

St. Martin was born in Pannonia.

* p. 254.

His father was in the king's service.

St. Martin was christened when he was ten years old.

God's service. When he was fifteen years old, his parents compelled him to take to arms and to be associated with the king's thanes. It was four years before his baptism that he bore arms, and nevertheless he abstained from all those important weapons which benefit worldly men in human affairs. He had great love and all respect to every man, and he was very patient, humble, and moderate in all his life. And though as yet he was compelled to lead the life of a layman, nevertheless he had such circumspection in all things that he even lived more the life of a monk than that of a layman. On account of his pious deeds he was loved, honoured, and respected by his companions: and they all severally honoured him with love. And though as yet he was not fully, according to subsequent ordinances, baptized, but was [only] christened, as I before said, nevertheless the sacrament of holy baptism he kept and fulfilled by good deeds. He would aid the struggling, comfort the poor, give meat to the hungry, and clothe the naked, and he gave for God's sake to the poor, all that he acquired in his occupation, except only the daily bread by which he must of necessity live. He was mindful of what the Lord commanded in the Gospel, *de crastino non cogitare*, that the man of God should not take thought of the morrow, lest it happened that he thereby should put off any of the good things that he might do on that present day, and nevertheless must afterwards await the expectation of the morrow. We may now hear related some of the pious deeds which this blessed man St. Martin did early in his military career: though of these good deeds there were more than any one may relate. It happened on a time in midwinter that he went with other servants (thanes) of the king to the city called Ambiensis. The winter was very severe that year, so that many a man on account of the cold lost his life. Then there sat naked at the gate of the town a certain beggar, who demanded for God's sake a garment and alms. Then they all went past him and none of them would turn towards him, nor do him any kindness. Then the man of God, St. Martin, perceived that the Lord had reserved the poor man for him, that he should have pity upon him since none of the other men would

peowdōm abisgod. Ða he wæs fiftene wintre, þa nyddon hine
 hys yldran toðæm þæt he sceolde woroldlicum wæpnum onfōn,
 & on cininges ðegna geferrædenne becn. Ða wæs feower gear
 ær his fulwihte þæt he woroldwæpno wæg, & he hine
 *hweðre wið eallum þæm healicum wæpnum geheold, þaðe * p. 255.
 woroldmen fremmað on menniscum ðingum. Hæfde he miccle
 lufan & ealle wærnesse to ælcum men, & he wæs swiðe ge-
 pyldig, & eaðmod, & gemetfæst on eallum his life. & ðeah þe
 he þa gýt on læwedum háde beon sceolde, hweðre he toðon
 wærnesse hæfde on eallum ðingum, þæt he efne munuclife
 gytas swiþor lifde þonne þonne læweddes mannes. Wæs he for his
 árfæstum dædum eallum his gefeum leof & weorð & ondrýsne,
 & hie hine ealle synderlice mid lufan weorðodan. & ðeah he
 þa gýt nære fullice æfter oþerre endebyrdnesse gefulwad, ah
 he wæs gecristnod. swa ic ær sægle, hweðre he þæt geryne
 þære halgan fulwihte mid godum dædum heold & fullade. He
 wolde þæm winnendum fultmian, & earne frefran, & hing-
 rigendum mete syllan. & nacode serydan, & eal þæt he on his
 folgaðe begeat, eal he þæt for Godes lufan sealde, buton ðone
 dæghwamlican andleofan anne þe he nede big lifgean sceolde.
 Gemunde he þæt Drihten beðead on þæm godspelle, *de cras-*
tino non cogitare, þæt se Godes man ne sceolde be þan mor- * p. 256.
 gendæge þencean. þylæs þæt wære þæt he þurh þæt ænig þara
 goda forýlde. þe he þonne þy dæge gedōn milite, & ða weninge
 hweðer he eft þæs mergendæges gebidan moste. Magon we
 nu þara arfæstra dæda sume gehyran sæcgan þe he þes eadlga
 wer, *Sanctus Martinus*, sona on his cuilthæde gedyde; þeah
 þe þara godra dæda nu wære þonne ænig man asecggan mæge.
 Ðæt gelamp sume siðe þæt he ferde mid oþrum cininges ðeg-
 num on ða burg þe Ambinensis hatte; þæt wæs eac on middum
 wintra. Wæs se winter eac þy geare toþæs grim þæt manig
 man his feorh for cyle gesealde. Ða sæt þær sum þearfa æt
 ðæm burggeate, sæt eac nacod, bæd him þa for Gode hrægles
 & ælmessan. Ða ferdan hie ealle forð be him & beora nænig
 him to cerran nolde, ne him nænigre are gedōn. Ða ongeat
 se Godes wer *Sanctus Martinus* þæt Drihten him ðone þearfan

When he was
 fifteen years
 of age he
 entered the
 king's service.

He lived
 more like a
 monk than a
 layman.

He took no
 thought of the
 morrow, but
 was always
 kind to the
 poor.

How he
 clothed a cer-
 tain beggar
 whom no one
 else would
 relieve.

act kindly towards him. Nevertheless he knew not what he should do for him, because he [had] nothing else but a single garment, but what he had more he had previously, in a like work, disposed of it all, and had given it away for God's sake. He nevertheless drew his knife, and took his cloak which he had on, and cut it in two and gave half of it to the poor man, and wrapped himself up in the other half. There were many men who saw that and insulted and mocked him for cutting in two his single garment. But others again, who were of a better disposition and had some love to God, chided themselves for not doing so, and knew that they had more, both wherewith to give raiment to the poor and to have enough for themselves. Soon after on the following night it was, when the blessed man slept, that he saw Christ himself clad in the same garment which he before had given to the poor man. Then was he commanded more earnestly to observe our Lord and the garment that he had previously given to the poor man. *Mox angelorum circumstantium multitudinem.* Then he saw a great many angels about him, [and] the Lord himself, who, with as familiar a voice as to the angels, said, 'Martin, though thou art christened before thy baptism, [yet] with this garment thou didst clothe me.' By this deed it was very evident that our Lord is mindful of that saying of his which he formerly uttered, '*quamdiu fecisti,*' 'Whatsoever ye should say that ye do to any poor man for good, for my name, even that ye do to me myself.' And he would confirm the saying by that divine action; and he then so humbled himself as to appear to the blessed man, St. Martin, in the poor man's garment. *Quo visu vir non in gloriam elatus est.* When the blessed man, St. Martin, saw that sight, he nevertheless was not greatly exalted in the pride of human glory, but he perceived in that deed of his the goodness of God. When he had completed his eighteenth year, he was baptized according to the ordinances of the church. But he was christened three years previously, as I said before. Then he

geheold, þæt he him *miltian sceolde, ƿa þara oðerra * p. 257.

manna him nūn arian ne wolde. Nyste þeah hweðre hwæt

he him don sceolde, forðon þe he naht elles buton his an-

fealdne gegyrelan, ah healf¹ þæt he mare hæfde eal he þæt ær

beforan on onlic weore ateah, & for Gode gesealde. Geteah

þeah his seax & genam his seiceels þe he him on hæfde, tosnað

þa hine ontwa, & healfne sealde þam þearfan, & mid healfum

hine sylfne besweop. Ða wæron þær manige men þe þæt gesa-

won þæt hie hine on þam tældon & bismrodan, þæt he his

swa anfealdne gegyrelan tosnāan sceolde. Sume þonne eft

þa ƿe betran modes wæron, & ænige lufe to Gode hæfdan, hie

sylfe be þon oncuðon þæt hie swa ne dydon, & wiston þæt hie

mare hæfdon, þæt hie æghweþer ge þam þearfan hrægl syllan

mihtan, gehweþre him sylfum genog hæfdon. Ða wæs sona

on þære æfter fylgendan niht, þa he se eadiga wer slep, þa

geseah, he Crist sylfne mid þy ilcan hrægle gegyredne, þe he

ær þon þearfan sealde. Ða wæs him beboden *geornlicor þæt * p. 253.

he hine urne Drihten ongeate, & þæt hrægl þe he ær þam

þearfan sealde. *Mox angelorum circumstantium multitudinem.*

Ða geseah he myccle mengeo engla emb hine Drihten sylfne

mid swa cuðre stefne to ƿæm englum cweðendne, ‘Martinus,

nu ƿu eart gecristnod ær þinum fulwilde, mid þys hrægle

þu me gegyredest.’ Wæs on þære dæde swiƿe cuð þæt ure

Drihten is swiƿe gemyndig þæs his cwides þe he sylfa ær

gecwæð: ‘*Quantū fecisti.*’ ‘Swa hwæt swa ge cwædon þæt ge

hwelcum earmum men to góde gedoð for minum naman efne

þæt ge me sylfum doð.’ & he þa wolde þone cwide getrymman

on þære godcundan dæde, & he hine sylfne toðon geeað-

medde þæt he hine on ƿæs þearfan gegyrelan ateowde þam

eadigan were Sancte Martine. *Quo visu uir non in gloriam*

elatus est. Ða he þa se eadiga wer Sanctus Martinus þa gesihpe

geseah, þa ne wæs he hweþre noht feor on oferhygd ahafen

on mennisc wuldor; ah he Godes good² on þære his dæde ongeat.

Ða he þa hæfde * twæm læs þe twentig wintra, þa gefullode hine

mon on ƿære ciricean endebyrdnesse; wæs he beforan ær þa

þreo gear gecristnod, swa ic ær sægde. Ða forlet he þone

¹ originally eal.

St. Martin shared his single robe with the beggar.

Christ appeared to him, clothed in the garment he had given to the poor man.

² So in MS.

When eighteen years old St. Martin was baptized. * p. 259.

forsook his occupation, and went away to St. Hilary, the Bishop of Poitiers, who was a very illustrious man in the sight of God; and his goodness was very famous. And he perfectly instructed and taught this blessed man, St. Martin, in God's law and God's service. Moreover, God himself admonished him inwardly, [so that] he was very religious in his conduct, steadfast in his words, and pure and clean in his life: and he was honest, modest, and merciful in his deeds, and diligent in his works concerning the Lord's lore, and in all good things before God very perfect. Then it subsequently happened that this blessed man, St. Martin, built a monastery, and he therein became the spiritual father of many servants of God. Then it happened on a time that there came to him a christened man, who desired to be instructed by his lore and his manner of life. And he was there many days; then he became sick of a fever. It happened then at that time that St. Martin was on a journey fully three days. When he returned home he found the man dead who was previously sick; and behold, death took him off so suddenly that he died unbaptized. When St. Martin saw that, and all the other brothers, all so sorrowful, standing about the body, then he wept and went unto him; and he was very much pained that he should thus die unbaptized. He trusted, nevertheless, with all his mind in the power and mercy of Almighty God. And he went into the cell wherein the body was, and commanded the other men to go out, and the doors to be locked after them. And he then prayed and stretched himself over the limbs of the dead man. When he had been a long time in prayer, then he perceived that there was a divine power present, and he joyfully awaited the mercy [of God]. In a little while he perceived that the dead man moved all his limbs, and lifted up his eyes and looked about. When the holy St. Martin saw that, then he rejoiced exceedingly, and cried loudly with a strong voice, and gave thanks to Almighty God for that grace. When the other brethren who were outside heard that, then went they unto him; and they then saw the wonderful event—the man living whom they had previously left

woroldfolgað, & ƿa gewát to Sancte Hilarie þæm biſceope, þe ^{St. Martin became a pupil of St. Hilary.} on Pictaue þære hyrig wæs biſceop. Þæt wæs ſwiðe foremære man for Gode & his gód wæs ſwiðe gecyðed. & he þa þysne eadigan wer Sanctus Martinus fulfremedlice on Godes æ & on Godes þeowdóm getýde & gelaerde; toecan þon þe hine God ſylf innan manode. Wæs he ſwiðe gefungen on his ƿeawum. & ſtaðolfæst on his wordum. & hluttur & clæne on his life; & he wæs artieſt & gemetfæst & mildheort on his dædum & geornful, & he gewyrhtum ymb Drihtnes lære & on eallum gódom for Gode ſwiþe fulfremed. Þa gelamp æfter þon þæt ^{After leaving this holy man, he built a monastery.} þes eadiga wer Sanctus Martinus sum mynster getimbrede, & he on ƿæm manigra Godes þeowa gaſtlic fæder gewearð. Þa gelamp ſume siðe þæt þær côm sum gecristnod man to him, þæt he wolde mid his lare & mid his lifes bysene beon ontim-
 * bred. Þa wæs he þær dagas wel manige; þa wearð he untrum * p. 260. on feforðle. Ða gelamp on þa tid þæt Sanctus Martinus wæs on sumre fore ealle þrý dagas; ƿa he eft ham côm, þa mette he ƿane man forðferedne þe þær ær untrum wæs, & hine efne ſwa færllice deað fornam ƿæt he ungefullad forðferde. Þa he þa Sanctus Martinus þæt geſeah, þæt þa oðre broðor ealle ſwa unrote ymb þæt lic utan ſtondan, þe weop he & eode into him. & him wæs þæt ſwiþe myccele weorce þæt he ſwa ungefulwad forðferan ſceolde: getrywde þa hweðre mid ealle mode on Ælmihtiges Godes miht & on his mildheortneſſe. & eode þa on þa cétan þær ſe lichoma inne wæs, & heht ƿa oðre men út ganƿan. & þa ƿa duru inbeleac æfter him. & hine ƿa gebæd, & hine aſtreachte ofer leomu þæs deadan mannes. Þa he þa ^{How St. Martin raised a dead man to life.} lange hwile on þæm gebede wæs, þa ongeat he þæt þær wæs godecundlic mægen ondweard, & he þære mildheortneſſe unſorh abæd. Þa wæs ymb hwile, ƿa gefelde he þæt ſe deada man his leomu ealle aſtyrede, & his eagan upahof & forðlocade. Þa he þa Sanctus Martinus þæt geſeah, þa wæs he *ſwiþe * p. 261. gefeonde, & þa cleopode hlude mid mycelre ſtefne, & Ælmihtigum Gode þære giſe þanc ſæggde. Ða þæt þa þa oðre broþra gehyrdon þe þær úte wæron, ƿa eodan hie into him; þa geſawon hie wundorlice wyrd ƿone man liſgendne þone þe

dead. And they forthwith baptized him, and he lived many years afterwards. This was the first of wonders that this blessed man openly did before other men. And after this deed his name became ever after honoured and renowned. And all the people perceived that he was holy, mighty, and apostolic in his works. Likewise also there befell afterwards another marvel like to this. On a time this blessed man proceeded to a certain man's town called Lupicinius. Then he heard in that town a great mourning and lamentation, and many cried with a loud voice. Then he stood and asked what the crying might be. Then they told him that a certain man had died by a miserable death, inasmuch as he had destroyed himself¹. When St. Martin heard of this man's miserable death he was forthwith greatly pained and much grieved, and went into the cell wherein the dead man's body lay : and then he commanded all the other men to go out and to close the doors : and he prostrated himself in prayer. And whilst he was in prayer, suddenly the dead man came to life again, and looked about, and endeavoured to rise. Then St. Martin took him by the hand, and raised him aloft, and led him forth to the hall of the house, and afterwards restored him whole and sound to those men who previously had left him for dead. These wonders and many others Almighty God performed through this blessed man before ever he became a bishop. But after that he received the episcopal office in the city of Tours, there is no one that could recount all the marvels which God wrought through him. And though he held a more important office, and should also in the sight of the world be nobler than he was before, nevertheless he had the same humility in his heart, and the same abstinence in regard to his body, both in meat and drink, and also in everything, even as he previously had. And he as fitly held his episcopal office as if he had never abandoned the virtue and prudence of his monastic life. *Omnēs namque unanimiter cupiebant.* And almost all men who knew or heard of this blessed man's life, all unanimously desired that they might hear his words and follow his lore,

¹ 'Sum ungesceadwis man him sylfne aþreng, þat he totum span, and his feorh forlet.' (See Deposition of St. Martin in Ælfric's Homilies, vol. ii, pt. x. 504.)

hie ær deadne forleton ; & hine man þa sona gefulwade & he feala geara æfterðon lifde. Wæs þis ðara wundra ærest þe þes eadiga wer openlice beforan oþrum mannum geworhte ; & þa æfter þisse dæde his noma wæs a seoppan weorð & mare geworden, & hine eal þæt fole haligne & miltigne ongeat & apostoliene on his dædum. Swylce eac eft gelamp oþer wundor þissum onlic ; he ferde sume siðe þes eadiga wer to sumes mannes tūne, þe Lupicinus wæs haten. Þa gehyrde he þær on tūne mycelne hēaf & wōp, & manige cleopodan mid mycelre stefne. Þa gestod he & ahsode hwæt seo cleopung wære ; þa sægde him mon þæt þær wære sum man earmlice deaþe aswolten swa þæt he hine sylfne awyrde. Ða he þa Sanctus Martinus þæs mannes deað swa earmlicene gehyrde, ða wæs him þæt sona swiþe sar & mycele weorce ; & þa * eode he in þa cetan þær * p. 262.

se lichoma inne læg þæs deaðan mannes, & heht þa oþre men ealle út gangan & þa duru betýnan, & hine þa þær on gebed astrealhte. Ða he þa hwile on ðæm gebede wæs, þa færinga wearð se deaða man cwic eft, & forðlocade, & teolode to arisenne. Ða genam Sanctus Martinus hine be his handa, & upheah arærde, & hine lædde forð to þon cafortune þæs huses, & hine eft þæm mannum hálne & gesundne ageaf, þæm þe hine ær deadne leton. Ðas wundor & manig oþer Ælmihtig God þurh þysne eadigan wer worhte, ær þon þe he æfre bisceop wære. Ah seoppan he þon bisceophade onfeng in Turnan ðære byrig, nis nænig man þæt þa wundor ealle asecggan mæge, þa ðe God seoppan þurh hine worhte, & ðeah he þa maran hād hæfde, & eac for worlde riera beon sceolde, þonne he ær wære, þeh hwepre he hæfde þa ilcan eaðmodnesse on his heortan, & þa ilcan forwyrnednesse on his lichoman, æghweðer ge on mete, ge on hrægle, ge on æghwylcum þinge, efne swa he ær hæfde. & he his bisceophād swa gedefelice for Gode geheold swa he hwepre næfde þæt mægen * & þa foresetenesse his munuchades ánforlét, * p. 263.

Omnes namque unanimiter cupiebant. Ond ealle men forneah, ða þe ðyses eadigan weres lif cupon oppe forehyrdon, ealle hie þæt anmodlice wilnodan þæt hie his wórd gehyran moston, & his larum fylgean, forðon þe hie sweetollice on him ongeaton

At another time St. Martin raised to life a man that had hanged himself.

After this he became bishop of Tours.

He never abandoned those virtues that had distinguished his monastic life.

because they plainly perceived the grace and joy of God in him. He was, moreover, very famous through all the earth, and he broke and felled many temples and idols, where heathen men previously made offerings to devils. And then wherever he cast down idols, there he set up God's churches or built completely a monastery. Once upon a time it happened that he began to burn an idol which was held by the heathen in much esteem and distinction. Near the idol which he began to burn a useful house stood; then the wind drove the flame on to the house, and it appeared that it would be quite consumed. When St. Martin saw that, he at once ran up to the house and stood in front of the flame. Then befell a marvellous circumstance—the flame struck and contended against the wind, and behold, even as the wind struck the more violently upon the flame so it the more vehemently strove against the wind, exactly as if it were two creatures fighting one against another. And so the wind was restrained by St. Martin's prayers from hurting any other dwelling, except the idol alone which was burnt there. There also happened afterwards another marvel like to this. He came to a town which was called Librassa, in which was an idol much honoured by the heathen. Then St. Martin determined, at all events, to break and cast down the idol. The heathen opposed him, and angrily drove him away. Then he went straightway to a certain place, and clothed himself with a hair-cloth very hard and unpleasant; and he fasted three days and prayed Almighty God that he, by his divine might, should break and cast down that idol. When he was not able, on account of men's anger, to break it, then there came suddenly to him two angels with shields and spears and furnished with provisions, just as if they would proceed to war. And they said that God himself had sent them to put to flight the heathen host, and to help St. Martin, that he might destroy that idol. Then went they afterwards to the town and broke down the idol, and cast it all to the ground. And then the heathen men looked on, but yet were by divine might so greatly terrified, that none of them durst oppose them; but all of them turned to belief in the Lord, and they said unto him that he alone was the true

Godes gife & his blisse. Wæs he forðon swiþe mære geond middangeard, & he manig templ & deofolgyld gebræc & gefylde, þær hæþene men ær deoflum onguldon; & þonne þær he þæt deofolgeld gefylde, þonne a sette he þær Godes ciricean oppe fullice mynster getimbrede. Ðæt gelamp sume siðe þæt he ongan bærnan sum deofolgild, þe mid þæm hæðnum mannum swiðe weorð & mære wæs. Ða stod ðær sum nytwyrðe hus bi þæm gilde þe he þær bærnan ongan. Ða slog se wind þone leg on þæt oper hus, & ðulhte þæt hit eal forbyrnan sceolde. Ða he þa *Sanctus* Martinus þæt geseah, þa arn he sona up on þæt hus, & ða gestod ongean þæm lege. Ða gelamp wundorlic wýrd þæt se leg ongan sleán & brecean ongčan þone wind, & efne swa se wind swiþor slóg on þone lég swa bræc he *swiþor ongean * p. 264. þæm winde, efne þæm gelicost swylce ða gesceafta twá him betweonan gefeohtan sceoldan. & swa se leg wearð gepreatod purh *Sancte* Martines gebedu, þæt he nænigum oðrum árne sceppan ne mihte, buton þæm deofolgelde anum þe he þær bærnan ongan. Swilce gelamp eft oper wunder ðysum onlic. He côm to sumum tune ðe Librassa wæs haten; ða wæs þær gild þe þa hæþenan men swiðe weorðodan. Ða wolde he *Sanctus* Martinus ælce þinga ðæt gyld abrecan & gefyllan. Ða wiðstodan him ða hæþenan men & hine mid teonan aweg adrifon; þa eode he ðær rihte big on sume stowe, & hine þa gegyrede mid hærenum hrægle¹ swiþe heardum & unwinsumum, & fæste þry dagas, & Ælmihtigne God bæd ðæt he ðurh his godcundan miht ðæt deofolgild gebræce & gefylde. Ða he hit for manna teonan gebrecan ne moste, þa comon þær semninga twegen englas to him gesceldode & gesperode, & mid heora geatwum gegyrede, efne swa hie to campe feran woldon. & cwædon þæt hie God sylf sende þæt hie sceoldan þæt hæþene weorod geflyman, & Martine gefultnian, *þæt he þæt deofolgeld mihte gefyllan. Ða eodan hie eft to ðæm tune, & þæt gild gebræcan & gefyldan eal op grund. & þa hæþenan men tolocodan, ah hie hwepre waron mid godcundum mægene toðæs swiðe gefyrhte, þæt heora nænig him wiþstandan ne dorste; ah hie ealle to Drihtnes geleafan gecirdon, & hie cwædan to him ðæt se án

St. Martin destroyed many idols of the heathen.

How he once saved a house from burning

How for a long time he in vain sought to destroy a certain idol.

¹ MS. hwægle.

How angels came to his assistance.

* p. 265.

God whom Martin followed, and that their heathen idols were all vain and unprofitable, and were unable to help themselves, or any of those who desired a favour from them. Likewise also it happened on a time when he was destroying an idol, that there ran upon him a great many of the heathen men, and they were all much enraged. And one of them was fiercer and more inflamed than the rest. He drew his sword and intended to slay him. When St. Martin saw that, he forthwith put off his garment from his neck, and stooped forth to the man who purposed to slay him. When the heathen man held up (his sword), with the right hand purposing to slay him, then suddenly he fell backwards, and had no power over his body, but was afflicted by divine power. And then he begged forgiveness of the blessed man (St. Martin). Subsequently also another marvel like to this happened; upon a time when he was breaking and casting down an idol, one of the heathen men drew his sword, purposing to stab him, when suddenly he knew not what had become of the sword he had in his hand. Frequently, when he was breaking vain idols and the heathen were opposing him, through his teaching and through the Lord's grace he turned their hearts to belief in God, so that they at last with their own hands destroyed their vain idols. He was so mighty in healing every sickness, and had received such great grace of God, that there was no one that sought him, be he ever so sick, but was at once restored to health. It also often happened that they brought a part of his garment to a sick man, whereby he at once become whole. And most of all is he to be praised for this—that he would never condescend to any powerful man, nor even to any king through false flattery, more than it were right; but always to every one he spake and did what was true and just. *Vere beatus vir in quo dicitur* &c. He was truly a blessed man, never was deceit or guile within his heart. Nor did he condemn any man unjustly, nor returned to any evil for evil: nor did any one find him angry or cruel, but he was ever of one mind; and truly one might always see in his disposition and in his countenance heavenly bliss and joy. No one heard from his mouth aught else than the mention of Christ's

wære soð God se þe Martinus hyrde, & þæt heora hæþenan gild
wæron ealle idelu & unnyt, & þæt hie nawðer ne him sylfum
helpan ne mihton, ne nanum ðara ðe to him áre wilnodan.

Swylce eac gelamp sume siðe, ðær he sum gild bræc þæt þær How St. Martin offered his neck to a heathen who sought to slay him.
gearn mycel menigeo to him ðara hæþenra manna, & ealle swiðe
erre wæron. Ða wæs heora sum reðra & hãtheortra ðonne þa 1 So in MS.
opre; gebrægd¹ ða his sweorde, mynte hine slea. Þa he þa

Sanctus Martinus þæt geseah, þa dyde he sona þæt hrægl of his
sweoran, & leat forð to ðæm men ðe hine slea mynte. Ða he
þa se hæþena man upræhte mid þære swipran handa, & hine
slea mynte, ða feol he færinga onbæcling, & nahte *his lich- * p. 206.

man geweald: ac he wæs mid godeundum mægene gepread; &
he him þa þone eadigan wer forgifnesse bæd. Swylce wæs eft oper
wundor ðæm onlic. Þæt gelamp sume sipe þær he sum deofolgild How he escaped being stabbed.
bræc & fylde. þæt þær gebrægd þara hæþenra manna sum his

seaxe: þa he hine þa stingan mynte, þa nyste he færinga hwær
þæt seax côm þe he ær on handa hæfde. Gelômlíc þæt þonne
wæs þær he þa idlan gild bræc, & him þa hæðnan men wiper-
wearde wæron. þæt he þurh his lara & þurh Drihtnes gife heora
heortan to Godes geleafan gecyrde. þæt hie ætnehstan sylfe eac
mid heora handum þa idlan gylð fylðon. Topæs mihtig he He healed many sick people.
þonne wæs ælce úntrumnesse to hælennu, & toðæs myccele gife
he þæs æt Gode onfeng, þæt nænig næs toðæs úntrum ðe hine

gesohhte. þæt he sona hælo ne onfenge; ge þæt oft gelamp, þonne
man hwylene dæl his hrægles to úntruman men brohte, þæt he
ðonne þurh þæt sona wearð hal geworden. & þæs he wæs ðonne A part of his garment often restored health to the sick.

ealles swipost to hergenne, þæt he næfre nænigum woruldricum
men ne cininge sylfum þurh lease olecunga swipor onbugan
nolde, þonne hit riht wære; *ah he á to æghwylcum soð & * p. 267.
riht sprecende wæs & dónde. *Vere beatus uir in quo dolus.*

Ðis wæs soðlice eadig wer, ne wæs æfre facen ne inwid² on his 2 So in MS.
heortan, ne he nænigne man unrihtlice forðemde, ne nænigum
yfel wiþ yfele geald; ne hine nænig man yrne ne grammódne ne
funde, ac he wæs á on anum móde; & efne heofonlice blisse
& geféan mon mihte á on his móde & on his andwleotan on-
gytan. Ne gehyrde nænig man on his muþe oht elles nefne

He was of a guileless and heavenly disposition.

praise and edifying talk ; nor in his heart [was there aught] except piety and pity and peace. So also, long before the day, the blessed man knew of his death, and the Lord had shewed it him : and he told the brethren the time exactly when he should depart from this world. When he learnt that a certain household in his see were at variance and hostile to one another, then would he go thither with his disciples, though he knew that the end of his days was approaching ; nevertheless he desired that they all should be at peace before he went from the world. When he had reconciled the household to which he had gone, and was there many days, then he purposed with his disciples to go back to his monastery. But he became suddenly ill and called all his disciples to him, and told them that he should die. And immediately they were very sad, and took on sorrowfully. And they said to him ‘*Cur nos, pater, deseris aut cui nos desolatos relinquis?*’ ‘Wherefore, father, leavest thou us now ; or if thou departest, to whom dost thou commit us ! There will come and rise up wolves that will scatter thy flock : who shall stand against them if thou dost not shield them ? We know that it is thy mind’s desire to leave this world, and to see Christ, but yet pity us, and be mindful of our necessities.’ When they had spoken these words, and he (Martin) saw them all weeping, then he wept himself, and his soul was moved by their words, for he was the kindest of men : and he with weeping voice thus spake unto the Lord, ‘*Si alius populus tuus sum necessarius,*’ ‘Lord,’ he said, ‘if I be now still needful for thy people to have here in the world, I refuse not the toil, but let it be according to thy will.’ He was so pious that he was both in pain the longer he was from Christ’s presence until he should see him. He also even sought the Lord’s will and thus said, ‘My Lord, long have I now been in hard warfare here in the world, but yet refuse I not longer to be in that warfare, if it rather be thy will ; but I, strengthened with thy weapons, will stand fast in thy army and for thy warfare, the while it is thy will.’ Not only was the love of God very fervent and bright in the heart of this blessed man, but he also was not afraid of death, but longed very greatly

Cristes lof & nytte spræce, ne on his heortan buton ærfæstnesse & mildheortnesse & sibbe. Swa eac þes eadiga wer micle ær beforan þone dæg wiste his forðfore, & him Drihten þæt gecyþed hæfde, & he þæt þæm broðrum sægde, þæt hit ða rihte wære þæt he of ðisse worlde sceolde. Ða wiste he sumne hired on his bisceopscire¹, þe þa ungeþwære & ungesibbe him betweonum wæron, þa ferde he ðyder mid his discipulum, þeah þe he wiste þæt hit ða æt his daga ende wære, þæt he huru wolde þæt hie ealle on sibbe wæron. ær he of worulde ferde. Ða he þa hæfde þone hired gesibbodne þe he þær to ferde, & þær dagas wel manige wæs. þa he þa eft *mynte mid his discipulum to his * mynstre feran. Ða wearð he færinga swiþe úntrum; So heht he him ealle his discipulos to, & him sægde þæt he þa forðferan sceolde. Ða wæron hie ealle soua unrote, & sárlice gebærdon, & þis cwaðon to him: '*Cur nos, pater, deseris aut cui nos desolatos relinquis?*' Forhwon forlætest þu, fæder, ús nugit, opþe gif ðu gewitest, hwæm bebeodest þu us?' Cunað arisende wulfas, todrifað ðine heorde; hwa forstandeþ hie, gif ðu hie ne scyldest? We þæt witon þæt þæt is þines módes willa, þæt þu móte þas world forlætan & Crist geseon. Ah miltsa þu hwepre ús & gemyne þu ure pearfa.' Ða he þa þas word spræc, & he hine ealle wepende geseah, þa weop he eac sylf & his mód wæs onstýred mid þæm heora wordum, swa he wæs manna mildheortost; & he mid wependre stefne ðas to Drihtne cwæð: '*Si adhuc populo tuo sum necessarius.*' 'Drihten,' cwæð, 'gif ic nugit sie þinum folce nedþearflíc her on worlde to hæbbenne, þonne ne wiðsace ic þæm gewinne, ah sie þæs þin willa.' Wæs he topæs ærfæst þæt him wæs æghweper on weorce ge þæt he leng from Cristes on-syne wære, *æt he þone gesawe. He þa forðon Drihtnes willan sohte & þus cwæð, 'Min Drihten, longe ic wæs nu on ðæm heardam campe her on worlde, ac þonne hwepre ne wiðsace ic þon þæt ic on þæm campe leng sie, gif hit þin willa swiþor bið; ac ic mid þinum wæpnum getrymed on þinum seþan fæste stande & for þinre campunga, þa hwile þe þin willa bið.' Wæs him ægweðer þæm eadigan were ge seo Godes lufu toðæs hát & toðæs beorht on his heortan, æcáh he for ðæm

He was aware of his death long before it occurred.

He reconciled a household at variance, just before his death.

¹ So in MS.

* p. 263.

His flock bewailed his approaching death.

* p. 269.

St. Martin was not afraid of death.

for it when he might depart from this world. And so great was his love of men that no labour here in the world appeared too long or too hard, provided that he might win their souls to salvation and counsel. He was attacked by the fever for very many days, but he nevertheless never ceased from God's work, but he sometimes all night kept a vigil in holy prayers; and though his body was so much afflicted by his sickness, nevertheless his mind was firm and joyful in the Lord. And when he rested himself, his noblest bed was on his chest, or else on the naked earth. When his disciples asked that they might put under him some paltry litter on account of his sickness, then he replied, 'Children, do not ask that. It is not befitting a Christian man to do otherwise, except to lie upon ashes and upon dust. If I give you example of aught else, I should then be guilty.' And ever where he lay he had his hands upward, and with his eyes looked up to heaven, whither his mind's thought was ever set. And the servants of God that came to him begged that they might turn him on the other side; and then he said to them, '*Sinite, fratres, sinite, cælum potius respice.*' 'Cease brothers, cease,' he said, 'let me rather see heaven than earth, that there may be for my spirit the way to the Lord whither it shall go.' When he had thus spoken, then he saw the accursed spirit, the devil, standing near him. Then said he unto him, '*Quid adstas, cruenta bestia? nihil in me reperies.*' 'Why standest thou, blood-thirsty [beast, thus at hand? Thou wilt not find in me aught that is punishable; but me will the patriarch Abraham receive into his dwelling in eternity.' After these words, the soul forthwith departed from its afflicted body to God].

deape ne forhtode, ah hine ðæs heardost langode hwanne he of
 ðisse worlde moste. & him þonne wæs eac manna lufu to ðæs
 mycel þæt him nænig gewin her on worlde to lang ne to heard
 ne þuhte, þæs þe he heora saulum to hæle & to ræde gewinnan
 mihte. Ða wæs he dagas wel manige mid þære feforðle swiþe He was at-
tacked by a
fever: his
body was
weak, but his
mind strong
and steadfast.
 gestanden, ah he þeah næfre godes weorces ne ablon, ah he
 hwilum ealle niht þurh wacode on halgum gebedum; & þeah þe
 se lichoma wære mid þære untrumnesse swa swiðe geswenced,
 hweþre his mōd wæs aheard & gefeonde on Drihten. & þonne he
 *reste hine, þonne wæs his seo æpeleste ræst on his earan¹ oppe * p. 169.
1 ? earcan.
 elles on naeodre eorðan. þa bædon hine his discipulos þæt hie
 mostan huru sume uncýme streownesse him under gedón for his
 untrumnesse; þa cwæð he, ‘Bearn, ne bidde ge þæs; ne geda-
 fenað Cristenan men þæt he elles dō, butan swa he efne on axan
 & on dūste liege: gif ic eow opres ðinges bysene onstelle, þonne
 agylte ic. & á þær he læg, he hæfde his handa upweardes & mid
 his eagum up to heofenum locade, þyder his mōdgeþanc á geseted
 wæs. Ða bædan hine þa Godes þeowas þa ðe ðær to him coman, He would not
permit his
servants to
give him ease
by turning
him.
 þæt hie hine moston on oþre sīdan oncyrran; & þa cwæð he to
 him, ‘*Sinite fratres, sinite, cælum potius respice.*’ ‘Forletað,
 broðor.’ he cwæð þa spræce; ‘forlætað me, heofon swiþor geséon
 þonne eorðan. þæt minum gaste sie to Drihtne weg þyder he
 feran sceal.’ Ða he þa þus spræc, ða geseah he þone awergdan The devil
tried him at
the last.
 gast deofol þær únfeor standan; ða cwæð he to him, ‘*Quid
adstas cruenda bestia? nihil in me repper[i]es.*’ ‘Hwæt standest
 þu wælgrim^a . . . ?’

^a The rest is lacking.

XIX.

ST. ANDREW.

It is here said that after the Lord Jesus Christ ascended up to heaven, the Apostles were together, and they cast lots among them whither each of them should go to teach. It is said that the blessed Matthew was allotted to the city of Marmadonia ; it is said moreover that the men of that city ate not bread, neither drank water, but ate men's flesh and drank their blood ; and whatsoever stranger came to the city, it is said that they straightway took him and thrust out his eyes ; and they gave them to drink poison mingled by powerful magic, and when they had drunk it, forthwith their heart was dissolved and their mind changed. The blessed Matthew went therefore to that city, and straightway they took him and thrust out his eyes, and they gave him poison to drink, and they sent him to prison and bade him swallow the poison, but he would not : wherefore his heart was not dissolved nor his mind changed ; but he prayed continually to the Lord with much weeping, and said, ' My Lord Jesus Christ, forasmuch as we all left our kin, and followed thee, and thou art the support of us all who believe on thee,—behold now and see how these men act towards thy servant. And I pray thee, Lord, that thou grant me the light of mine eyes, that I may see those who prepare for me in this city the worst torments ; and forsake me not, Lord Jesus Christ, and give me not up to this most bitter death.' When the blessed Matthew had uttered this prayer, a great and very bright light illumined the prison, and the Lord's voice was in the light, saying, ' Matthew, my beloved one, look on me.' Then Matthew looking, beheld the Lord Christ ;

XIX.

S. ANDREAS.

[Her segð þæt æfter þam þe Drihten Hælend Crist to heofonum astah, þæt þa apostoli wæron æt-somme; and hie sendon hlot him betweonum, hwider hyra gehwylc faran scolde to lēranne. Segþ þæt se eadiga Matheus gehleat to Marmadonia þære ceastre: segð þonne þæt þa men þe on þære ceastre wæron þæt hi hlāf ne æton, ne wæter ne druncon, ac æton manna lichaman, and heora blōd druncon. And æghwylc man þe on þære ceastre com ælþeodisc, segð þæt hie hine sona genāmon and his eagan ūt-astungon: and hie him sealdon attor drincan þæt mid myclen lyb-cræfte wæs geblanden; and mid þy þe hie þone drenc druncon, hraþe heora heorta wæs to-lesed and heora mod onwended. Se eadiga Matheus þa ineode on þa ceastre, and hraðe hie hine genamon and his eagan ūt-astungan; and hie him sealdon attor drincan, and hine¹] *sendon on carcern, & hie hine heton þæt attor etan; & he hit etan nolde. Forðon þe his heorte næs tolysedu, ne his mōd næs onwended; ah he wæs simle hine to Drihtne gebiddende mid myclum wōpe, & cwæð to him, ‘Min Drihten Hælend Crist, forðon we ealle forletōn ure cneorisne & wæron þe fylgende, & þu eart ure ealra fultum, ƿa þe on þe gelyfað, beheald nu & geseoh hu þas men þinum ƿeowe doþ. & ic þe bidde, Dryhten, þæt þu me forgife minra eagena leoht, þæt ic gesco þa me onginnað dōn on þisse ceastre ƿa werrestan tintrega; & ne forlæt me, min Drihten Hælende Crist, ne þu me ne syle on þone biterestan deað.’ & mid þy þe he þis gebed se eadiga Matheus gecweden hæfde, mycel leoht & frea beorht onlyhte þæt carcern; & Drihtnes stefn wæs geworden to him on þam leohte cweþende, ‘Matheus, min se leofa, beheald on me.’ Se eadiga Matheus þa lociende

The apostles cast lots as to where they should go and preach.

Matthew went to Marmadonia.

The people of that place maltreated him.

* p. 271.

¹ From the Cambridge MS. C. C. C. S. 8.

He prayed for help to God.

The Lord appeared to St. Matthew and promised to send Andrew to him.

and again the Lord's voice said, 'Matthew, be thou strengthened, and be not afraid, for I will never forsake thee; but I will deliver thee from all danger, and all thy brethren, and all those who believe on me in all times for ever. But abide here seven and twenty nights, and after that I will send to thee Andrew thy brother, and he shall bring thee out of this prison, and all those that are with thee.' After this was said, the Lord again addressed him, 'Peace be with thee, Matthew.' Then he continued in prayers, and sang the Lord's praises in the prison. And the wicked people came into the prison, that they might bring out the men and eat them. Then the blessed Matthew shut his eyes lest the murderers should see that his eyes had been opened; and they said one to another, 'Three days yet remain, then will we kill him and eat him.' When the blessed Matthew had fulfilled twenty days, then spake the Lord Jesus Christ to Andrew his apostle, when that he was in the land of Achaia and taught his disciples there, saying, 'Go to the city of Marmadonia, and bring Matthew thy brother from out of the prison: for three days yet remain, and then they will slay and eat him.' The holy Andrew answered and said, 'My Lord Jesus Christ, how can I go thither in three days? it were better I think that thou shouldst send thine angel, who may perform the journey more speedily; for thou knowest, my Lord, that I am but a man of flesh, and I cannot perform this journey very quickly, for the way thither is too long, and I know not the road.' The Lord said to him, 'Andrew, hearken to me, for it is I that made thee, and I have fixed and determined this journey for thee: go now therefore to the sea shore with thy disciples, and thou shalt find there a boat on the strand; embark in it with thy disciples.' And when he had said this the Lord Jesus continued to speak, saying, 'Peace be with thee and with all thy disciples;' and he ascended into heaven. *Tunc Sanctus Andreas surgens mane abiit ad mare cum discipulis suis, et vidit naviculam in litore et intra nave sedentes tres viros.* Then the holy Andrew arose in the morning, and went to the sea with his disciples, and he saw

geseah Drihten Crist; & eft Drihten wæs cweþende, 'Matheus, wes þu gestrangod & ne ondraed þu þe, *forþon ne forlæte ic þe *p. 272.

æfre; ah ic þe gefreolsige of ealre freccnesse, & ealle þine broþor, & ealle þa þe on me gelyfað eallum tidum on ecesse.

Ac onbid her seofon & twentig nihta; æfter þon ic sende to þe Andreas þinne broþor, þæt he þe útlaedeþ of þyssum carcerne,

& ealle þa ðe mid þe syndon.' & mid þy þe þis gecweden wæs, Drihten him eft tocwæð, 'Sib sy mid þe, Matheus.' He þa þurhwunigende mid gebedum wæs Drihtnes lof singende on

þæm carcerne. & þa unrihtan men ineodan on þæt carcern, þæt

hie þa men útlaedan woldan & him to mete dôn. Se eadiga Matheus þa betýnde his eagan, þe læs þa cwelleras gesawon þæt

The wretches of Marmadonia intended to kill and eat the apostle.

his eagan geopenode wæron, & hie cwædon him betweenum,

'þry dagas nu to lafe syndon. þæt we hine willað acwellan & us to mete gedôn.' Se eadiga Matheus þa gefylde .xx. daga.

þa Drihten Hælend Crist cwæð to ðæm halgan Andrea his apostole, mid þy þe he wæs in Achaia þæm lande & þær lærde

The Lord appeared to St. Andrew and bade him go to St. Matthew.

his discipuli, he cwæð, 'Gang on Merme*donia ceastre, & alæde *p. 273.

þonon Matheum þinne broþor of þæm carcerne, forþon þe nu gít þry dagas to lafe syndon. þæt hie hine willað acwellan & him to

mete dôn.' Se halga Andreas him andswarede, & he cwæð,

'Min Drihten Hælende Crist, hu mæg ic hit on þrim dagum gefaran? ac ma wen is þæt þu onsende þinne engel, se hit mæg hrædlicor geferan; forðon, min Drihten, þu wast þæt ic eom

Andrew is afraid to undertake the journey in the time given him.

flæsclic man, & ic hit ne mæg hrædlicor þider geferan, forðon

þe, min Drihten, se sipfæt is þyder to lang, & þone weg ic ne

con.' Drihten Crist him tocwæð, 'Andreas, gehyre me, forðon

þe ic þe geworhte, & ic þinne sipfæt gestaðelode & getrymede.

Gang nu to ðæs sæs waroðe mid þinum discipulum; & þu þær

gemetst scip on þæm waroðe; & astig on þæt mid þinum disci-

pulum.' & mid þy þe he þis cwæð Drihten Hælend *agit wæs

sprecende & cwæð, 'Sib mid þe & mid eallum þinum disci-

pulum.' & he astag on heofenas. *Tunc Sanctus Andreas surgens*

*mane abiit ad mare cum discipulis suis, et uidit nauiculam *in *p. 274.*

litore, et intra nane sedentes tres uiros. Se halga Andreas þa

aras on morgen, & he eode to þære sæ mid his discipulum; &

a boat on the shore and three men sitting therein, and he rejoiced with great joy, and said to them, 'Brethren, whither sail ye with this small boat?' The Lord Jesus was in the boat as the steersman, and his two angels with him, who were changed into human form. The Lord Christ replied, '[We go] to the city of Marmadonia.' The holy Andrew answered and said, 'Brother, take us with you into the boat, and bring us to that city.' The Lord said to him, 'All men flee from that city; wherefore will ye go thither?' The holy Andrew answered him and said, 'We have an unimportant errand thither, and yet it is needful that we fulfil it.' The Lord Jesus said to him, 'Come into the ship to us, and give us your passage money.' The holy Andrew answered him, 'Listen, brothers; we have no passage money, but we are disciples of the Lord Jesus Christ, whom he chose: and he gave us this commandment, saying, When ye go to preach the gospel take with you neither bread nor money, nor twofold raiment. If thou therefore wilt do us kindness, tell us so quickly, but if thou wilt not, at least make known to us the way.' The Lord Jesus said to him, 'Seeing this commandment was given to you by your Lord, ascend therefore hither joyfully into my boat.' The holy Andrew ascended into the boat, and he sat before the steersman, who was the Lord Jesus Christ. The Lord Jesus said to him, 'I see that these brethren are wearied of the roughness of the sea: ask them whether they will get out to land, and await thee there until thou fulfil thy business at the place whither thou art sent, and shalt return again to them.' The holy Andrew said to them, 'My children, will ye go to land, and await me there?' His disciples answered and said, 'If we depart from thee, then be we cut off from all the good things that thou hast prepared for us; but we will remain with thee whithersoever thou goest.' The Lord Jesus said to the holy Andrew, 'If thou beest truly the disciple of him who is called Christ, speak to thy disciples concerning the miracles which thy teacher wrought, that their hearts may be

he geseah scip on þam warpe & þry weras on þam sittende; He went, however, to the sea-side and found a small boat which our Lord had provided.
 & he wæs gefeonde myclum gefean, & him to cwæþ, 'Broþor, hwyder wille feran mid þys medmyclum scipe?' Drihten Hælende Crist wæs on þam scipe swa se steorreþra, & his twegen englas mid him þa wæron gehwyrfle on manna onsyne. Drihten Crist him þa to cwæð, 'On Mervedonia ceastre.' Se halga Andreas him *ond*swerede & cwæð, 'Broþor, onfoh us mid eow on þæt scip, & gelædaþ us on þa ceastre.' Drihten him to cwæð, 'Ealle men fleoþ of þære ceastre; to hwam wille ge þyder faran?' Se halga Andreas him andswerede, he cwæþ, 'Medmyeel ærende we þyder habbað, & us is þearf þæt we hit þeh gefyllon.' Drihten Hælende Crist him to cwæð, 'Astigað on þis scip to ús, & syllap us eowerne fer-secat.' Se halga Andreas him andswerede, 'Gehyraþ gebroþor, ne habbað *we fersecat; ah we syndon discipuli Drih[t]nes *p. 275.
 Hælendes Cristes þa he geceas, & þis bebod he us sealde & he cwæð, "Þonne ge faran godspel to lærenne, þonne næbbe ge mid eow hláf, ne feoh, ne twyfeald hrægl." Gif þu þonne wille mildheortnesse us dón, sæge us þæt hrædlice. Gif þu þonne nelle, gecyþe us swa þeah þone weg.' Drihten him to He was taken into the boat without paying passage money.
 cwæð, 'Gif þis gebod eow wære geseald fram eowrum Drihtne, astigað hider mid gefean on mín scip.' Se halga Andreas þa The steersman was Jesus.
 astag on þæt scip mid his discipulum, & he gesæt be þam steorreþran þæs scipes, þæt wæs Drihten Hælend Crist. Drihten Hælend Crist him to cwæð, 'Ic geseo þæt þas broþor synd geswencede of ðisse sæwe hreonesse, axa hie hweper hie woldon to eorþan astigan, & þín þær onbidan, oþþæt þu gefylle þine þegnunge to þære þe þu sende eart, & ðu þonne eft hwyrfest' to him. St. Andrew's followers were afraid of the roughness of the sea.
 Se halga Andreas him to cwæð, 'Min 1 ms. hryrfist.
 bearn, willap ge astigan on eorðan & mín þær onbidan.' His discipuli him and-swaredon & cwædon, 'Gif we gewitaþ fram þe, *þonne beo we fremde from eallum þam góðum þe þu us *p. 276.
 gegearwodeþ; ac we beoþ mid þe swa hwyder swa þu færest.' Drihten Hælend him to cwæþ to þæm, 'Gif þu sy soþlice his discipul se is cweden Crist, sprec to þinum discipulum be þam mægenum þe þín lareow dyde, þæste sy geblissad beora

cheered, and they may forget the terror of the sea.' The holy Andrew said to his disciples; 'Once upon a time when we were with our Lord, we ascended with him on board ship, and he appeared to us as though he were asleep, to prove us, and he caused the sea to become rough with the wind, so that the waves mounted over the ship. But we were then greatly afraid, and cried to him, our Lord Jesus Christ; and then he arose and commanded the wind that it should be still, and a great calmness came over the sea; and all those who saw his work were afraid. Now, therefore, my children, fear not ye, for our God will not forsake us.' And thus saying, the holy Andrew laid his head upon one of his disciples, and slept. The Lord Jesus perceived that the holy Andrew slept, and said to his angels, 'Take Andrew and his disciples, and set them before the city of Marmadonia, and when ye have placed them there, return to me.' And then the angels did as it was commanded them, and the Lord ascended up to heaven. When the morning was come, the holy Andrew lay before the city of Marmadonia, and his disciples asleep with him. And he awoke them and said, 'Arise, my children, and learn the mercy of God, which has now been shown towards us; for we know that it was our Lord who was with us in the boat, and we knew him not; he humbled himself to be a steersman and showed himself to us as a man, to prove us.' Then the holy Andrew looked towards heaven, and said, 'My Lord Jesus Christ, I know that thou art not far from thy servants; and I beheld thee in the boat and spake with thee as with a man. Now therefore, Lord, I pray thee that thou appear to me in this place.' When this was said, the Lord appeared unto him, his face like that of a fair child, and said to him, 'Andrew, look on me, with thy disciples.' Then the holy Andrew prayed and said, 'Forgive me, my Lord, that I spake to thee as to a man, and perhaps I have sinned in that I knew thee not.' The Lord said to him, 'Andrew, thou didst no whit sin; but for this cause I did it, for that thou saidst that thou couldst not journey to this place in three days. Therefore I so appeared to thee, for I am mighty in word

heorte, & hie sȳn ofergytende þisse sæwe ege.' Se halga Andreas þa cwæð to his discipulum, 'Sumre tide mid þy þe we wæron mid urum Drihtne, we astigon mid him on scip, & he æteowde us swa he slæpende wære to costianne, ond dyde swiþe lreonesse ƿære sæwe, fram þæm winde wæs geworden, swa þæt þa sylfan ȳpa wæron ahafene ofer þæt scip; we us þa swiþe ondrédon & eegdon to him Drihtne Hælendum Criste, & he þa aras & bebead þæm winde þæt he gestilde; ƿa wæs geworden mycel smylnes on ƿære sæ; & hi hine ondrédon ealle þa þe his weorc gesawon. Nu þonne, min bearn, ne ondrædaþ ge eow, forþon þe ure God ús ne forlæteþ.' Ond þus cwepende se halga Andreas asette his heafod ofer ænne his discipula & he onslæp. Drihten Hælende Crist þa wiste, for*ƿon þe se halga Andreas þa slæp. He cwæþ to his englum, 'Genimaþ Andreas & his discipuli & asettað hie beforan Mermedonia ceastre; & mid þy ƿe ge hie ƿær asetton, hweorfað eft to me.' Þa englas þa dydon swa him beboden wæs; & he astag on heofenas. Ða se morgen geworden wæs beforan Mermedonia ceastre, & his discipulos ƿær slæpende wæron mid him, & he hie awehte & cwæð, 'Arisað ge, mine bearn, & ongytað Godes mildheortnesse, seo is nu mid us geworden. Witon we þæt ure Drihten mid us wæs on þæm scipe, & we hine ne ongeaton; he hine geeaðmedde swa steorreðra, & he hine æteowde swa swa man ús to costianne.' Se halga Andreas þa locode on heofenas & he cwæð, 'Min Drihten Hælend Crist, ic wát þæt þu ne eart feor fram þinum þeowum, & ic þe beheold on þæm scipe & ic wæs to ƿe sprecende sw[a] to ¹ men. Nu þonne, Drihten, ic þe bidde þæt þu me þe æteowe on þisse stowe.' Þa ƿis gecweden wæs, Drihten him æteowde his onsyne on fægernes cildes heowe, & him to cwæð, 'Andreas, gefeoht ² mid þinum discipulum.' Se halga Andreas þa hine gebæd & cwæð, 'Forgif me, *Drihten þæt ic to ƿe sprecende wæs swa to men; wen is þæt ic gefyrenode, forƿon þe ic þe ongeat.' Drihten him þa to cwæð, 'Andreas, ne gefyrenodest þu nan wuht, ah forƿon ƿu cwæde þæt þu hit ne mihte on ƿrim dagum hider gefaran, forþon ic þe swa æteowde, forþon ic eom mihtig mid worde swa eal to dōmne,

St. Andrew exhorts them to have courage, and not to be afraid.

On the sea he tells them of our Lord's miracle on the sea.

* p. 277.

St. Andrew went to sleep and the angels carried him to Mermedonia.

¹ MS. swto.

The Lord again appeared to him, like a little child as to his face.

² ? gesceoh.

* p. 278.

to do all things, and to appear to every man as it pleaseth me. Now therefore arise, and go into the city to Matthew thy brother, and bring him out of the city, and all those who are with him. Only I make known unto thee, Andrew, that they shall bring many torments upon thee, and shall scatter thy body through the streets of the city, so that thy blood shall flow upon the earth like water, and they will lead thee forth to death, but they shall not be able to kill thee, but many pains they may bring upon thee. But do thou notwithstanding endure all these things, Andrew, and do not thou after their unbelief. [Remember how many afflictions] I suffered of the Jews, who scourged me and spat upon my face. But all this I endured, that I might show you in what manner ye ought to suffer. [Hearken to me, Andrew, and endure these torments, for many are they in this city who shall believe on my name.] When that the Lord Jesus Christ had said this, he ascended into heaven. Then went the holy Andrew into the city with his disciples, and no man might see him. When they came to the prison door, there found they seven guards standing. The holy Andrew then prayed in his heart, and straightway they became dead men. Then went the holy Andrew to the door of the prison, and he made the sign of Christ's cross, and immediately the doors were opened, and he entered into the prison with his disciples, and saw the blessed Matthew sitting alone singing. Then the blessed Matthew and the holy Andrew kissed one another, and the holy Andrew said to him, 'How is it, brother, that thou art found here? There are now yet three days, and then they will slay thee and eat thee.' The holy Matthew answered him and said, 'Brother Andrew, didst thou not hear the Lord say, Lo, I send you forth as sheep in the midst of wolves! It came to pass therefore, when they sent me to this prison, that I prayed our Lord that he would appear, and straightway he showed himself to me, and said to me, Abide here twenty-seven days, and after that I will send Andrew thy brother to thee, and he shall bring thee out of this prison, and

& anra gehwyleum to æteowenne swa hwæt swa me licað. Nu þonne aris & gang on ða ceastre to Matheum þinum breper, & alæde þonne hine of ðare ceastre & ealle þa ðe mid him syndon. Eno ic þe gecyþe, Andreas, forþon þe manega tintrega hie þe on-bringað, & þinne lichoman geond þisse ceastre lanau hie tostenceað, swa þætte þin blōd flewþ ofer eorðan swa swa wæter. To deaðe hie þe willaþ gelædan, ac hi ne magon; ac manega earfoðnessa hie þe magon ongebringan, ah þonne hwepre aræfne þu þa ealle Andreas, & ne do þu æfter heora ungeleaffulnesse. [Gemune ge hu manega earfoðnesse] fram Iudeum ic wæs ðrowiende, hie me swungon, & hi me spætlædon on minne ondweleotan; ah eal ic hit aræfnede þæt ic eow æteowe hwyleum gemete ge sceolan aræfnan. [Gehiere¹ me Andreas, and aræfna þas tintrego, forþon manige synt on þisse ceastre þa sculon geleofan on minne naman.] Mid þi he þis cwæð, Drihten Hælend Crist, he astah on heofonas, Se haliga Andreas þa ineode on þa ceastre mid his discipulum, and nænig man hine ne mihte geseon. Mid þi þe hie comon to þæs carcernes dyru, hie þær gemetton seofon hyrdas standan. Se haliga Andreas þa gebæd on his heortan, and raðe hio wæron deade. Se halga Andreas þa eode to þæs carcernes duru, and he worhte Cristes rode tacen, and raþe þa dura wæron ontynede, and he ineode on þæt carcern mid his discipulum, and he geseah þone eadigan Matheus ænne sitton singende. Se eadiga Matheus þa and se haliga Andreas hie wæron cyssende him betwéonon. Se halga Andreas him to-cwæð, 'Hwæt is þæt, broþor? hū eart þu her gemet? Nu þry dagas to lafe syndon þæt hie þe willaþ acwellan, and him to mete gedón.' Se halga Matheus him andswarode, and he cwæð, 'Broþor Andreas, ac ne gehyrdest þu Drihten cweþende, forþon þe ic eow sende swā swā sceap on middum wulfum? Þanon wæs geworden, mid þy þe hie me sendon on þis carcern, ic bæd urne Drihten þæt he hine æteowde, and hraþe he me hine æteowde, and he me to-cwæð, "Onbid hér xxvii daga, and æfter þon ic sende to þe Andreas þinne broþor, and he þe út-alæt of þissum carcerne and ealle þa mid þe syndon." Swā me Drihten to-cwaþ, ic gesie. Broðor, hwæt sculon we nu dón?' Se halga Andreas

He bade him go into the city and bring Matthew away with him.

¹ Cambridge MS. C. C. C. S. 8.

Andrew was exhorted to endure all sufferings for Christ's sake.

He then went to the prison where St. Matthew was; the guards fall down dead before him.

He took Matthew out of prison.

all those that are with thee. As the Lord said to me, I now behold it done : and now, brother, what shall we do ?' Then the holy Andrew and the holy Matthew prayed to the Lord, and after the prayer the holy Andrew put his hand upon the men's eyes who had been blinded, and they received their sight ; and afterwards he set his hand upon their hearts, and their understanding returned to them again. The holy Andrew said to them, ' Go to the lower part of this city, and there ye shall find a great fig tree ; sit under it, and eat of its fruit until I come to you.' They said to the holy Andrew, ' Come now with us, for thou art our ruler, lest haply they catch us again and put us to the worst torments.' The holy Andrew said to them, ' Go ye thither, for nothing shall hurt you nor trouble you.' And straightway they all went as the holy Andrew bade them ; and there were in the prison two hundred and eight and forty men, and nine and forty women, whom the holy Andrew sent forth therefrom ; and he (the holy Andrew) caused the blessed Matthew to go eastward with his disciples, and they settled upon the hill where the blessed apostle Peter was. And he dwelt there with him. Then went the holy Andrew out of the prison, and he began to go out through the midst of the city, and came to a certain place where he saw a column standing, and upon the column a brazen image. And he sat down by the column waiting what should happen to him. Then went out those wicked people that they might bring forth the men and eat them, and they found the prison door open, and the seven guards lying dead. When they saw that, they returned again to their rulers and said, ' We found your prison open, and entering in we found no man there.' When the chiefs of the priests heard that, they said among themselves, ' What may this be ? Perhaps some miracle has come into the prison, and slain the keepers and suddenly released those who were shut up there.' After these things the devil appeared in the likeness of a youth and said to them, ' Harken to me and seek out here a certain stranger whose name is Andrew, and kill him :

þa and se halga Matheus gebædon to Drihtne, and æfter þon
gebede se halga Andreas sette his hand ofer þara wera eagan
þe þær on lande wæron, and gesilþe hie onfengon. And eft
he sette his hand ofer hiora heortan, and heora andgeat him eft
to-hwirfde. Se halga Andreas him to-cwæð, ‘Gangað on þas
niþeran dælas þisse ceastre, and ge þær gemétað mycel fic-treow:
sittað under him and etað of his wæstmum oð þæt ic eow tō-
cyme.’ Hi cwædon to þam halgan Andrea, ‘Cum nu mid us,
forþon þe þu éart ure wealdend, þy læs wén is þæt hi us eft
genimon and on þa wyrstan tintregu hie us ongebringan.’ Se
halga Andreas him to-cwæð, ‘Farað þider, forþon þe eow nánig
wiht ne derað ne ne swenceþ.’ And hraðe hie þa ealle ferdon,
swá him se halga Andreas bebed. And þær wæron on þæm
carcerne twá hund and eahta and feowertig wera, and nigon and
feowertig wifa, ða se halga Andreas þanon onsende. And þone
eadianan Matheum he gedyde gangan to þam east-dæle mid his dis-
cipulum and se halga Andreas asetton on þa dune þær se eadiga
Petrus se apostol wæs. And he þær wunode mid him. Se halga
Andreas þa úteode of þæm carcere, and he ongan gangan út þurh
midde þa ceastre, and he com to sumre stowe, and he þær geseah
swer standan, and ofer þone swer ærne onlicnesse. And he gesæt
be þam swere ánbidende hwæt him gelimpan scolde. Ða únrihte
men þa eodon þæt hie þa men útgelæddon, and hie to mete
gedón. And hie gemetton þæs carcernes duru opene, and þa
seofon hyrdas deade liegan. Mid þy þe hie þæt gesawon hie
eft hwirfdon to hiora ealdormannum, and hie cwædon, ‘Þin
carcern open we gemetton, and ingangende nænige^a we þær
gemetton.’ Mid þi þe hie gehyrdon þara sacerda ealdormen,
and hie cwædon him betweonan, ‘Hwæt wile þis wesan? Wén
is þæt hwilc wundor ineode on þæt carcern and þa hyrdas
acwælde, and somnunga^b þy þær betynede wæron.’ Æfter
þiossum him æteowde deofol on cnihles onlicnyse, and him tō-
cwæð, ‘Gehyrað me, and secað her sumne ælþeodigne man þæs
nama is Andreas, and acwellað hine. He þæt is se þa gebunde-

Andrew re-
stored sight to
a number of
persons who
had been de-
prived of
sight.

He found two
hundred and
forty-eight
men and
forty-nine
women in the
prison.

St. Matthew
is directed to
go to St.
Peter.

The Marma-
donians come
to the prison
and find their
captives gone.

The devil ap-
pears to them
and tells
them to kill
Andrew.

* *MS.* mænige.

^b A word lost. Read *somnunga alysde þa þe þær &c.*

he it is that brought out of the prison those who lay bound there, and he is now in this city: if ye now know him, hasten, my children, and slay him.' The holy Andrew said to the devil, 'O thou shaft hardened to all wickedness, thou that dost ever fight against mankind! My Lord Jesus Christ hath trodden thee down in hell.' When the devil heard this he said to him, 'I hear thy voice but I know not where thou art.' The holy Andrew said to him, 'Inasmuch as thou art blind thou seest not any of God's holy ones.' Then said the devil to the people, 'Behold ye and see him, for he it is that spake to me.' The townspeople ran and shut the gates of the city, and they sought the holy Andrew that they might take him. The Lord Jesus appeared then to the holy Andrew and said to him, 'Arise, Andrew, and show yourself to them, that they may perceive my power to be in thee.' Then the holy Andrew arose in the sight of the people and said, 'I am Andrew whom ye seek.' Then the people ran and took him and said, 'Inasmuch as thou diddest thus to us, we will repay thee again.' And they took counsel how they might slay him. Then went the devil among them and said to the people, 'If it so please you, let us put a rope about his neck, and drag him through the streets of the city, and let us do this until he die, and when he is dead, let us divide his body among our townsfolk.' And when all the people heard that, it pleased them, and straightway they put a rope about his neck, and they dragged him through the streets of the city. And while the blessed Andrew was thus dragged along, his flesh was mingled with the ground so that his blood flowed upon the earth like water. And when evening was come they put him into the prison, and bound his hands behind him and left him; and all his body was crushed. So also on the next day they did the same to him. Then cried the holy Andrew and said, 'My Lord Jesus Christ, come and see what they do to me thy servant; and I endure it all for thy commandment which thou gavest me, saying, Do not thou after their unbelief. Behold, Lord, and see

nan of þissum carcerne útalædde, and he is nú on þisse ceastre ; ge hine nú witon, efstað mine bearn and acwellað hine.' Se haliga Andreas þa cwæð to þam deofle, 'Ana þu heardeste stræla^a St. Andrew strives with the devil. to æghwilcre unrihtnesse ; þu þe simle flittest wið manna cyn. Mīn Drihten Hælend Crist þe gehnæde in helle.' Þæt deofol þa he þis gehyrde, he him to-cwæð, 'Þine stefne ic gehiere, ac ic ne wāt hwær þu eart.' Se haliga Andreas him tō-cwæð, 'Forþon þe þu eart blīnd þu ne gesihst ænigne of Godes þam halgum.' Þæt deofol þa cwæð to þam folce, 'Behealdað eow and geseoð hine, forþon þe he þæt is se þe wið me spræc.' Ða burh-leode þa úrnon, and hi betyndon þære ceastre gátu, and hie sohton þæne halgan Andreas þæt hie hine genamon. Drihten Hælend hine þa æteowde þam haligan Andrea, and him tō-cwæð, 'Andrea aris, and gecyð him þæt hie ongieton mīn mægen on þe wesan.' Se haliga Andreas þa arás on þæs folces gesihþe, and he cwæð, 'Ic eom sē Andreas þe ge secap.' Þæt folc þa árn, and hie hine genámon and cwædon, 'Forþon þu us þus dydest we hit þe forgyldað.' And hie þohton hu hie hine acwellan meah-ton. Þa wæs se deofol ingangende, and cwæð to þam folce, 'Gif eow swá licige uton sendon rāp on his swyran, and hie hine teon þurh þisse ceastre lanan, and þis uton we don oþþæt he swelte. And mid þi þe he dead sie, uton we dælan his lichaman urum burh-leodum.' And þa eall þæt folc þæt gehierde, hit him licode, and hraðe hie sendon rāp on his sweoran, and hie hine tugon geond þære ceastre lanan. Mid þi þe se eadiga Andreas wæs togen his lichama wæs gemengeð mid þære eorðan, swá þæt blod fleow ofer eorðan swá wæter. Ða æfen geworden wæs, hi hine sendon on þæt carcern, and hie gebunden his handa behindan, and hie hine forleton ; and eall his lichama [wæs] gelysed. Swilce oþre dæge þæt ilce hie dydon. Se haliga Andreas þa weóp, and hé cwæð, 'Mīn Drihten Hælend Crist, cum and geseoh þæt hie me doð þinum þeowe ; and eall ic hit aræfnie for þinum gebode, þe þu me sealdest, and þu cwæde, "Ne dó æfter hiora úngeleafnesse." Beheald,

Andrew gives himself up to them.

They drag him about the city by a rope.

All his body was crushed and his flesh mingled with the ground.

^a Compare the parallel passage in the poetical legend of St. Andrew, ll. 2380-90, Kemble's Edition.

what they do to me.' While he thus spake the devil said to the people, 'Smite him on the mouth, that he speak not thus.' Then it came to pass that they shut him up again in the prison. Then took the devil with him seven other devils, which the holy Andrew had put to flight from the place, and they entering into the prison stood in the sight of the blessed Andrew, and reviling him with great reproaches they said, 'What is it thou hast found here? Who shall deliver thee now from our power? Where is thy boasting and thy trust?' Then said the devil to the other devils, 'My children, slay him, for he hath shamed us and our deeds.' Then the devils blew upon the holy Andrew, and they saw the sign of Christ's cross upon his countenance and durst not approach him, but they quickly fled away. The devil said to them, 'My children, wherefore did ye not kill him?' They answered him and said, 'We could not, for we saw the sign of Christ's cross upon his countenance, and we were afraid: we know that before he came into this affliction he was our master; kill thou him if thou canst; we will not obey thee in this, lest haply God deliver him and send us into worse torments.' The holy Andrew said to them, 'Though ye kill me, yet will I not do your will, but I will do the will of my Lord Jesus Christ.' And when they heard this they flew away. On the morrow it came to pass again that they dragged forth the holy Andrew, and he cried with a loud voice to the Lord, and said, 'My Lord Jesus Christ, these torments are sufficient for me, for I am worn out. My Lord Jesus Christ, once thou didst suffer on the cross and thou saidest, Father, wherefore hast thou forsaken me? Now it is three days since I was dragged through the streets of this city; thou knowest, Lord, the weakness of man; receive thou my spirit. Where are thy words, Lord, wherewith thou didst encourage us, saying, If ye obey me and follow me, not one hair of your head shall perish? Behold, Lord, and see how that my flesh and the hairs

Drihten, and geseoh hu hie me doð.' Mid þi he þus cwæð, þæt deofol cwæð to þam folce, 'Swingað hine on his muð, þæt he þus ne sprece.' Ða geworden wæs þæt hie hine eft betyndon on þam carcerne. Ðæt deofol þa genam mid him opre seofon deoflo, þa þe [se] haliga Andreas þanon afliemde, and ingangende on þæt carcern hie gestodon on gesihþe þæs eadigan Andreas, and hine bismriende mid myclere bismre, and hie cwædon, 'Hwæt is þæt þu her gemetest? hwile gefreolseð þe nú of úrum gewearde? hwær is þin gilp and þin hiht?' Þæt deofol þa cwæð to þam oðrum deoflum, 'Mine bearn, acwellað hine, forþon he us gescende and ure weorc.' Þa deofla þa blæstan hie ofer þone halgan Andreas, and hie gesawon Cristes rôdetácen on his onsiene; hi ne dorston hine genealæcan, ac hraðe hie on weg flugon. Þæt deofol him to-cwæð, 'Míne bearn, for hwon ne acwealdon ge hine?' Hie him andswarodon and hie cwædon, 'We ne mihton, forþon þe Cristes rôde-tánc' on his onsiene we gesawon, and we us ondredon. We witon forþon þe áer he on þæs earfoðnesse com he úre wæs wealdend. Gif þu mæge, acwel hine; we þe on þissum ne hersumiað, þy læs wén sie þæt hine God gefreolsige and us sende on wyrstan tintrego.' Se haliga Andreas him to-cwæð, 'Peah þe ge me acwellan, ne dó ic eowerne willan, ac ic dó willan mines Drihtnes Hælendes Cristes.' And þus hi geherdon and on weg flugon. On mergen þa geworden wæs eft hie tugon þone halgan Andreas, and he eigde mid mycle wópe to Drihtne, and cwæð, 'Mín Drihten Hælend Crist, me genihtsumiað þas tintrega, forþon ic eom geteorod. Mín Drihten Hælend Crist, áne tid on rôde þu prowodest and þu cwæde, "Fæder, for hwon forlête þu mû?" Nú III dagas syndon syððan ic wæs getogen þurh þisse ceastre lanum. Þu wast, Drihten, þa menniscan tyddernysse, hát onfón minne gast. Hwær syndon þine wórd, Drihten, on þam þu us gestrangodest, and þu cwæde, "Gif ge me gehyrað and ge me beoð fylgende, ne án loc of eowrum heafde forwyrð?" Beheald, Drihten, and geseoh for^a þinum lichaman and loccas mines heafdes mid þisse eorðan synd gemengde. Áne III dagas

The devil with seven other devils appeared to St. Andrew and reproached him.

They saw the cross on his countenance.

The devils fled from him.

¹ So in MS., but read rôde-tácn.

On the morrow St. Andrew is again dragged out of prison.

St. Andrew prays for help and strength.

^a The text is corrupt. Read forþi mín lichama.

of my head are mingled with the earth. It is but three days since I was dragged to the fearfullest torments, and thou didst not appear to me. My Lord Jesus Christ, strengthen thou mine heart.' While he prayed thus, the Lord's voice was heard speaking to the holy Andrew in Hebrew, 'My Andrew, heaven and earth may pass away; my words shall never pass away. Look behind thee and see thy flesh and the hairs of thy head, what is become of them.' The holy Andrew looked and saw a full-blown tree bearing fruit, and he said, 'Now I know, Lord, that thou hast not forsaken me.' It came to pass in the evening they shut him up in the prison, and they said among themselves, 'For on this night he dieth.' The Lord Jesus Christ appeared to him in the prison, and stretched out his hand and took him and said, 'Andrew, arise.' When he heard that, straightway he arose whole, and he prayed and said, 'I give thee thanks, my Lord Jesus Christ.' Then the holy Andrew looked and saw a column standing in the midst of the prison, and upon the column a stone image; and he stretched out his hand and said to it, 'Fear thou the Lord and the sign of his cross, before which heaven and earth tremble. Now therefore, O image, do that I bid thee in the name of my Lord Jesus Christ. Send a great stream through thy mouth, so that all the men may be destroyed who are in this city.' When the blessed Andrew had thus spoken, straightway the stone image sent forth a great stream through its mouth like brine, and it consumed the men's bodies and killed their children and their cattle. And they all strove to flee from the city. Then said the holy Andrew, 'My Lord Jesus Christ, forsake me not, but send me thine angel from heaven in a fiery cloud that he may compass all this city, that men may not approach it for the fire.' And as he thus spake, a fiery cloud descended from heaven, and it surrounded all the city. When the blessed Andrew perceived that, he blessed the Lord. And the water increased up to the height of a man's neck and fiercely consumed their bodies. And they all cried and said, 'Woe to us, for all these things have come upon us on account of this stranger whom we shut up in the prison. What shall we now do?'

syndon syððan ic wæs getogen to þam wyrstan tintregum,
 and þu me ne æteowdest. Min Drihten Hælend Crist, gestranga
 mine heortan.' Ðus gebiddende þam halgan Andrea Drihtnes
 stefn wæs geworden on Ebreisc, cweþende, 'Min Andreas,
 heofon and eorðe mæg gewitan; min word næfre ne gewitaþ.
 Beheald æfter þe and geseoh þinne lichaman and loccas þines
 heafdes, hwæt hie syndon gewordene.' Se haliga Andreas þa His flesh and
 hairs that he
 had lost be-
 come a full-
 blown tree
 bearing fruit.
 lociende he geseah geblowen treow wæstm-berende; and he
 cwæð, 'Nú ic wat, Drihten, forþon þæt þu ne forlete mé.' On
 æfenne þa geworden hie hine betyndon on þam carcerne, and
 hio cwædon him betwynum, 'Forþon þe þisse nihte he swelt.'
 Him æteowde Drihten Hælend Crist on þam carcerne, and
 he aþenede his hánd and genam, and he cwæð, 'Andreas,
 arís.' Mid þi þe he þæt gehyrde hrape he þa arás gesúnd,
 and he hine gebæd, and he cwæð, 'þancas ic þe dó, mín Drihten
 Hælend Crist.' Se haliga Andreas þa lociende he geseah on St. Andrew
 saw also a
 stone image
 on a brass
 column.
 middum þam carcerne swer standan, and ofer þone swer stæn-
 enne anlicnesse. And he aþenede his handa and hiere to-cwæð,
 'Ondræd þe Drihten and his róde-tanc, beforan þam forhtigað
 heofon and eorþe. Nú þonne, anlicnes, dó þæt ic bidde on
 naman mines Drihtnes Hælendes Cristes; sænd mycel wæter The apostle
 bids the stone
 image to send
 out a stream
 of brine from
 its mouth.
 þurh þinne muþ, swā þæt sien gewemmede ealle þa on þisse
 ceastre syndon.' Mid þi [þe] he þus cwæð, se eadiga Andreas,
 hrape sio stænene¹ onlicnes sendde mycel wæter þurh hiora muþ
 swa sealt, and hie æt manna lichaman, and hit acweálde heora
 bearn and hyra nytenu. And hie ealle woldon fleon of þære
 ceastre. Se haliga Andreas þa cwæð, 'Min Drihten Hælend
 Crist, ne forlæt me, ac send me þinne engel of heofonum on
 fyrenum wolcne, þæt þa embgange ealle þas ceastre þæt ne
 magen geneosian for þam fyre.' And þus cweþende, fyren wolc A fiery cloud
 descended
 from heaven.
 astah of heofonum, and hit ymbsealde ealle þa ceastre. Mid
 þy þæt ongeat se eadiga Andreas, he bletsode Drihten. Þæt
 wæter weox oþ mannes swuran, and swiþe hit æt hyra lichaman.
 And hie ealle cigdon and cwædon, 'Wá ús, forþon þe þas ealle
 úp cóman for þissum ælpeodigum, þe we on þissum carcerne
 betýned hæbbað. Hwæt beo we dónde?' Sume hie cwædon,

¹ MS. stefne.

Some of them said, 'If it so please you, let us go to the prison and bring him out therefrom, lest perhaps we perish miserably; and let us all cry, and say that we believe on the Lord of this stranger; then will he remove these afflictions from us.' When the blessed Andrew perceived that they were turned to the Lord he said to the stone image, 'Cease now, through the might of our Lord, and send forth no more water out of thy mouth.' And this said, the water ceased and came forth no more out of its mouth. Then went the holy Andrew out of the prison, and the water itself did him reverence before his feet. And they who remained came to the prison door and said, 'Pity us, O God, and do not to us as we did to this stranger.' Then prayed the holy Andrew in the sight of the people, and the earth opened and swallowed up the water with the dead men. The people who saw that were greatly afraid and said, 'Woe to us, for this death is from God, and he will kill us for the afflictions which we wrought upon this man. Truly he is sent from God, and he is God's servant.' The holy Andrew said to them, 'My children, be not afraid, for those who are now in this water shall live again. And for this cause has this thing happened, that ye may believe on my Lord Jesus Christ.' Then prayed the holy Andrew to the Lord and said, 'My Lord Jesus Christ, send thine Holy Spirit, that he may awaken all those who are in this water, that they may believe on thy name.' Then the Lord bid all those who were in the water to arise. And after this the holy Andrew caused a church to be built on the spot where the column stood. And he gave them the commandments of the Lord Jesus Christ, and said, 'Love him, for great is his power.' And he set one of their chief men as bishop over them, and baptized them and said, 'Now then I am ready to go to my disciples.' Then they all besought him and said, 'Stay with us yet a little time, that thou mayest establish tranquillity amongst us, because we are newly turned to this faith.' But the holy Andrew would not hearken to them, but he bade them farewell and so left them.

‘Gif eow swa lice þuhte, utan gangan on þissum carcerne and hine út forlætan, þy læs wén sie þæt we yfele forweorþon; and uton we ealle eigan and cweþan, forþon þe we geleofað on Drihten þyses ælpeodigan mannes; þonne afyrseþ he þas earfoðnesse fram ús.’ Mid þi se eadiga Andreas ongeat þæt hie to Drihtene wæron gehwerfede, he cwæð to þære stænenan ânlicnesse, ‘Ara nū þurh mægen ures Drihtenes, and ma wæter of þinum muþe þu ne send.’ And þa gecweden þæt wæter oflân, and ma of heora muþe hit ne eode. Se haliga Andreas þa út-eode of þam carcerne, and þæt selfe wæter þegnunge gearwode beforan his fotum. And þa þær to lafe wæron, hie comon tō þæs carcernes duru, and hie cwædon, ‘Gemiltsa us God, and ne dō us swā swā we dydon on þisne ælpeodigan.’ Se haliga Andreas þa gebæd on þæs folces gesihþe, and seo eorþe hie ontynde and hio forswearh þæt wæter mid þam mannum. Þa weras þa þæt gesawon hie him swipe ondrædon, and hie cwædon, ‘Wā us, forþon þe þes deað fram Gode is, and he us wile acwellan for þisum earfoðnessum þe we þisum mannan dydon. Soðlice fram Gode he is send, and he is Godes þeowa.’ Se halga Andreas him to-cwæð, ‘Mine bearn, ne ondrædaþ ge eow forþon þe þas þe on þis wætere syndon eft hie libbað. Ac þis is forþon þus geworden þæt ge geleofon on minum Drihtne Hælendum Criste.’ Se haliga Andreas þa gebæd to Drihtne and cwæð, ‘Min Drihten Hælend Crist, send þinne þone Halgan Gast, þæt áwece ealle þa þe on þisse wætere syndon, þæt hie geliefon on þinne naman.’ Drihten þa het ealle arisan þe on þam wætere wæron. And æfter þisum se haliga Andreas het cyrican getim-
At the people's entreaties he bids the image to cease its operations.
The earth opens and swallows the dead.
These are afterwards raised to life.
1 MS. hælendest.
He converted them to Christianity.

brian on þære stowe þær se swer stod. And he him sealde bebodu Drihtnes Hælendes¹ Cristes, ‘And lufiað hine forþon mycel is his mægen.’ And ænne of heora aldormannum to bisceope he him gesette, and he hi gefullode and cwæð, ‘Nū þonne ic eom gearo þæt ic gange to minum discipulum.’ Hie ealle hine bædon and hie cwædon, ‘Médmycel fæc nu gyt wuna mid ús, þæt þu us gedefra gedó, forþon þe we niwe syndon to þisum geleafan gedón.’ Se halga Andreas hie þa nolde gelie-
1 MS. hælendest.
He converted them to Christianity.

And a great multitude of the people followed him weeping and crying. And there shone a light over their heads, while the holy Andrew was journeying thence, and the Lord Jesus Christ appeared to him on the way in the form of a fair child, and said to him, 'Andrew, wherefore departest thou thus without fruit of thy labour, and hast forsaken those who besought thee, and pitiedst not the children of those who followed thee weeping? Their clamor and cry have ascended up to me in heaven. Now therefore return again to the city, and remain there seven days, that thou mayest confirm their minds in my faith. Go then to the city [and abide there] with thy disciples, and with those also who believe in my faith.' When he had said this, the Lord Jesus Christ ascended up to heaven, and the blessed Andrew returned to the city Marmadonia and said, 'I bless thee, my Lord Jesus Christ, thou that turnest all souls to thee, that thou didst not let me depart in my anger from this city.' And the people rejoiced with great joy. And he abode with them there seven days, teaching and confirming their hearts in the faith of our Lord Jesus Christ. When the seven days were fulfilled, as the Lord had commanded him, he departed from the city Marmadonia and hastened to his disciples; and all the people conducted him forth with joy and said, 'There is one Lord God, he is Jesus Christ, and the Holy Ghost, to whom is glory and power, in the holy Trinity, everlastingly, world without end, for ever.']

manigo þæs folces wepende and brymende. And þa ascán leoht After this, when Andrew is leaving the city, Jesus bids him to go back. ofer heora heafod, mid þi se halga Andreas þanon wæs farende, [and] him ætiwde Drihten Hælend Crist on þam wege on ánsine fægeres cildes, and him to-cwæð, ‘Andreas, for hwan gæst þu swá buton wæstmne þines gewinnes, and þu forlete þa þe þe bædon, and þu nære miltsiend ofer heora cild þa þe wæron fylende and wepende? Þara cirm and wóp to me astah on heofonas. Nu þonne hwyrf eft on þa ceastre and beo þær seofon dagas, oppæt þu gestrangie heora mod on minne geleáfan. Gang þonne to þære ceastre mid þinum discipulum, and ge^a on minne geleafan geleofan.’ Mid þi he þis cwæð, Drihten Hælend Crist, he astah on heofonas. Se eadiga Andreas þa wæs eft hwyrfende on Marmadonia ceastre, and he cwæð, ‘Ic þe bletsige mín Drihten Hælend Crist, þu þe gehwyrfest ealle saula, forþón þu me ne forlete út-gangan mid minre hat-heortan of þisse ceastre.’ Hio wæron gefeonde mycle gefean, and he þær wunode mid him He returned and abode seven days. seofon dagas, lārende and strangende hira heortan on geleafan ures Drihtres Hælendes Cristes. Mid þi þe þa wæron gefyllede seofon dagas swá swa him Drihten behead, he ferde of [Mar]ma- Then he returned to his disciples. donia ceastre efstende to his discipulum. And eall þæt folc hine lādde mid gefean and hie cwædon, ‘An is Drihten God, se is Hælend Crist, and se Halga Gast, þam is wuldor and geweald on þære Halgan þrynnysse þurh ealra worulda woruld soðlice a butan ende^b.’]

^a Perhaps we should read *þa þe*.

^b From the Cambridge MS. C.C.C. S. 8.

CORRECTIONS.

- P. 2, l. 2, *for* 'A.D. 979.' *read* 'A.D. 971.'
- P. 3, l. 3, *for* 'A.D. 979.' *read* 'A.D. 971.'
- P. 8, l. 2 from bottom, *for* 'then' *read* 'then as'
- P. 8, l. 2 from bottom, *for* 'as' *read* 'so the'
- P. 22, l. 14, *for* 'be mindful of' *read* 'attend to'
- P. 22, l. 15, *for* 'if he first have devoted himself to' *read* 'if he should first hinder himself from'
- P. 26, l. 8 from bottom, *for* 'feast' *read* 'fast'
- P. 40, l. 9, *for* 'to' *read* 'do'
- P. 84, l. 6, *for* 'iron' *read* 'brazen'
- P. 92, l. 14 from bottom, *for* 'noon' *read* 'nine'
- P. 94, l. 13 from bottom, *for* 'may' *read* 'may and can'
- P. 100, l. 6, *for* 'hell-' *read* 'eternal'
- P. 108, l. 11, *for* 'death' *read* 'deeds'
- P. 128, l. 14, *for* 'thirty' *read* 'thirty-three'
- P. 128, l. 8 from bottom, *for* 'sins' *read* 'sins, and to hear their prayers'

PREFACE TO THE BLICKLING GLOSSES.

THE following glosses are taken from a copy of the Roman Psalter¹ in the library at Blickling Hall, now in the possession of the Dowager Marchioness of Lothian. From the similarity of the writing to that of the Lindisfarne Gospels², we may safely conclude that the Latin text was written about the beginning of the eighth century. The book once contained 117 leaves, of which only 88 now remain. The subjoined table shows which leaves are wanting and what parts of the psalter are contained in the remaining leaves :

LEAVES.

- | | | |
|----|----|---|
| 1— | 5 | wanting. |
| | 6 | stands after leaf 93 ; it=Iudicabit populos ix. 9—
rapiat pauperem ix. (2nd part) 9. |
| 7— | 22 | wanting. |

¹ An extract from the preface to the *Quineuplex Psalterium* of Jacobus Faber Stapulensis (secunda emissio, 1513) may serve to explain the relation of the Roman to the Gallican and other psalters: 'Caeterum in vnum corpus quinque psalteria redeimus; Gallicum, Romanum, Hebraicum, Vetus, et Conciliatum, vt ex eorum mutua inuicem collatione iuuentur ii quos similis indaginis cura mordebit, et ob id praeterea vt multi cantus ecclesiastici vnde sumpti sint agnoscantur. At rursus quaeret aliquis cur ita vocentur cum singulum quodque Latino sermone conscriptum sit. Hac crediderim ratione Romanum dici . . . quod Romae emendatum a Hieronymo (ceu ex eius prologo dilucet) in ecclesia caneretur Romana, id est Gallia transalpina. Et Gallicum, quod eo ecclesia Gallica, id est cisalpina vteretur; et illud esse arbitror quod ad preces Paulae et Eustochii secundo correxit Hieronymus, hoc ductus argumento, quod in vetustis codicibus illud obelis et asteriscis reperimus annotatum, quemadmodum scribit idem Hieronymus se annotasse. Hebraicum vero, quod nulla media intercedente lingua ex Hebraeo ad Sophronii preces Latina illud donarit colonia. Quae tria psalteria tribus columnis altrinsecus e regione positis descripta maiores nostri magna diligentia describi curarunt, et descripta custodiri, vt in vetustioribus bibliothecis licet adhuc intueri . . . Porro Psalterium Vetus dicitur, quod eo vel maxime ante editionis a Hieronymo emendatus vterentur ecclesiae. Conciliatum, quod pauca addat aut mutet ad Gallicum, quo magis veritati et Hebraico concordet psalterio, et quandoque vt aptior et accommodatior habeatur sermo.'

² These Gospels were written by Eadfrith, who was bishop of Lindisfarne from 698 to 721.

LEAVES.

23—27 = *dum clamarem xxxi.* 3—*rectos corde xxxvi.* 14.

28 wanting.

29—39 = *Salus autem xxxvi.* 39—*non spernit l.* 19.

40—41 wanting.

42—75 = *Quis dabit lii.* 7—*ante deum xciv.* 6.

76—79 wanting.

80—90 = *Quia cinerem ci.* 10—*a persequenti*³ *cvi.* 31.

91 wanting.

92—117 = *Locundus homo cxi.* 5—end of last psalm.

Each page contains twenty-four lines. When a line begins with a capital letter, the capital is written a little way out in the margin. Each psalm begins with a large ornamental letter; a few psalms have a line of such letters.

Beside the Psalter, the volume, as now bound, contains a calendar which fills three leaves. This stands before the Psalter; it is written in a hand of the fourteenth century.

At the end of the book are two leaves; the first bears on its first page some extracts from the gospels in Latin, namely (1) Mark xvi. 14—20; (2) Matthew ii. 1—12; (3) Luke i. 26—38 *missus verbum tuum*; (4) John i. 1—7 *lumine*; 9—14, the latter part of verse 7 and the whole of verse 8 being omitted. On the other leaf are the names of several clerks of the city of Lincoln.

The glosses are of two kinds. First a few old ones, written in red. These are distinguished in our list by being printed in thick type. Some are in Saxon, some in Latin. The others are full two centuries later; they are written in black, and are far more numerous than the red ones. Of these also some are in Saxon, some in Latin. The Latin glosses are not given in our list, except a few which contain a word or two of Saxon. The word *ȝ* (and), which in the MS. begins many of the glosses, has been omitted for convenience, otherwise they are set down as they stand, and followed by the Latin words which they render or explain. The references to psalm and verse, both in list and preface, are to the psalter in the Vulgate (edition of Paris, 1855), the Roman Psalter not being easily accessible.

E. BROCK.

³ A later hand has completed the verse by adding '*bus animam meam*,' and has written a Latin hymn to the Virgin at the foot of the page.

THE BLICKLING GLOSSES.

ablicen: *see* beo a.
 ablysien: erubescant 34. 4.
 acworren: *see* rice.
 acymð: }
 acymp: } *see* hwa.
 he acyrde: conuertit 77. 44.
 þæt he acyrde: ut auerteret 77.
 38.
 hi acyrdon: auerterunt 77. 57.
 acyrrendum: auertente 103. 29.
 adoen: *see* milcum.
 adolfenre: *see* an-ælede.
 adunestigaþ: descendunt 103. 8.
 æbylgnesse: indignationis 101. 11.
 æbylgnis: indignatio 68. 25.
 æbylgnisse: indignationis 77. 49.
 æceres: *see* blosma.
 æfenne: *see* gegearwunga.
 on æfenne þu geblissast: uespere
 delectaueris [u altered to b] 64. 9.
 æfre: *see* þy læs.
 æfter menigo: secundum multitudinem 150. 2.
 æhta: possessiones 77. 48.
 ælc gemetine: omnis conuentus
 61. 9.
 ælce: tota 55. 6.
 ælcne: *see* ofsloh.
 þa ælfremedan: alienigenae 82. 8.
 ælfremedra: alienorum 143. 7.
 ærendracan: *see* on-sanda.
 æryndracan [in a later hand?]:
 legati 67. 32.
 æt[r]ene þa beoð begalene: uene-
 fici quae incantantur 57. 6.

ætspurne: *see* þy læs.
 afeoll: *see* ascoben.
 afyl: *see* ahyld.
 he afyrde: abstulit 77. 52.
 afyrrede: *see* beoð a.
 age þu: posside 78. 11.
 ageald: retribuit 102. 10.
 ageot: effunde 68. 25.
 ageot ut flane: effunde frameam
 34. 3.
 ageotaþ: effundite 61. 9.
 on agrafenum anlicnessum: in
 sculptilibus 77. 58.
 hy ahofon: extollerunt 82. 3.
 ahyld uel afyl: praecipita 54. 10.
 ahyldon: declinauerunt [sic] 54.
 4.
 ahyldon: declinauerunt 101. 12.
 se alædeð: qui educit 67. 7.
 altras: altaria 83. 4.
 se alyseð of: qui redimet [i altered
 from e] de 102. 4.
 þu ameredest: examinasti 65. 10.
 [The glossator seems to have
 read exanimasti.]
 on an: in unum 101. 23.
 anæl ligræscas: corusca corusca-
 tiones 143. 6.
 an-ælede of fyre 7 adolfenre: in-
 censa igni et effossa 79. 17.
 andetten: confiteantur 144. 10.
 andwalde: camo 31. 9.
 heo andwyrde him on wege mæ-
 genes his: respondit ei in uia
 uirtutis suae 101. 24.

on angnisse : in erumna 31. 4.
 hy anhyredon : aemulati sunt 77.
 58.
 anhyrnede : unicornis 91. 11.
 anlicnessum : *see* agrafenum.
 on an-mittum : in stateris 61. 10.
 anmod : unanimis 54. 14.
 an-mode : unanimes 67. 7.
 of anysyne : a facie 67. 3.
 he anydde : reppulit 77. 60; 77.
 67.
 þu anyddest : reppulisti 59. 3.
 arærende : *see* cweade.
 he arærð : erigit 144. 14.
 aris : exsurge [*first time*] 56. 9.
 arise : exsurgat 67. 2.
 on asædnessum : in holocaustis
 65. 13.
þem ascadendu m. quia car-
bones inseparunt scoria
de ferro : [*marginal gloss*
on] cum carbonibus 119. 4.
ascoben afeoll : impulsus
 uersatus sum 117. 13.
 of ascununga : de execratione
 58. 13.
 asendeð : inmittet 33. 8.
 asete : pone 82. 12.
 þu asettest : posuisti 65. 11.
 he aspende : dispersit 111. 9.
asten : *see* granode.
 astigaþ : ascendunt 103. 8.
 astyred : *see* beon, bið a.
 asyndriende : segregans 67. 10.
 awendednis : commutatio 54. 20.
 awest : deserta 68. 26.
 awripe : solueret [*altered from*
soluat] 101. 21.
 awurtwalude : exterminauit 79. 14.
 awyrp : iacta 54. 23.
 awyrtwalað : exterminabit 145. 9.
 he apenede : expandit 104. 39.
 apeniende : extendens 103. 2.

 on bearme : *see* behæfde.
 begalene : *see* æt[r]ene.
 þone ic behæfde on bearme : quod
 continui in sinu 88. 51.

beheald : intende 34. 23; 69. 2.
 hy beheoldon : intenderunt 63. 4.
 na behylt : non intendit 80. 12.
 [beh]ylt bogan : intendit arcum
 57. 8.
 on bellum : in cymbalis 150. 5.
 beluc : conclude 34. 3.
 ic beo ablicen (*id est* in puritate
 anime) : dealbabor 50. 9.
 ic ne beo onscunod : non combi-
 nabor [*altered from* communa-
 bo] 140. 4.
 beon astyred : commoueri 65. 9.
 beorgas : *see* blissunga.
 beoð afyrrede : auferentur 57. 9.
 beoð begalene : *see* æt[r]ene.
 beoð gesceapene : creabuntur
 103. 30.
 beoð getrymede : confirmamini
 104. 4.
 beoð herede : laudamini 104. 3.
 beoð todræfed : dispergentur
 91. 10.
 beoð ymgyrde : *see* blissunga.
fecundæ berendet : foeto-
 sæ 143. 13.
 we besencton : obsorbuimus 34. 25.
 be-tuyh cy : inter uaccas 67. 31.
 þu bewruge : protexisti 63. 3.
 biddende : *see* eom.
 þa bilewittan : mansueti 33. 3.
 biþ : fit 102. 3.
 na bið astyred : non commoue-
 bitur 111. 6.
 na biþ gemunen : non memora-
 bitur 82. 5.
 bið gereht : dirigitur 101. 29.
 bleow : flauit 147. 18.
 blewþ : florebit 102. 15.
 blisse : exultationis 46. 2.
 blissiað : plaudite 46. 2.
 blissiaþ : exultate 80. 2.
 blissie : laetetur 104. 3.
 blissunga beorgas beoð ymgyrde :
 exultatione colles accingentur
 64. 13.
 bloda : *see* weras.
 blosma æceres : flos agri 102. 15.

blowep: *see* palmtwig.
 bodiaþ: *adnuntiate* 104. 1.
 hi bodiað: *pronuntiabunt* 144. 4.
 bogan: *see* [beh]ylt.
 bogan: *see* tinde.
 on bogan þweorne: in arcum
 peruersum 77. 57.
 borghiend: *fenerator* 108. 11.
 breadru: *frusta panis* 147. 17.
 brohte: *adulit* 77. 29.
 burnan on suðdæle: *torrens in*
 austro 125. 4.
 of byman: *see* singap o. f.
 fram byrþenum: *ab oneribus* 80. 7.
 bysmredon: *deriserunt* 34. 16.
 on bytole: in freno 31. 9.
 byð geæbylged: *indignabitur*
 102. 9.

 on cafertunum: in atris 91. 14.
 cealf geong uel neowe: *uitulum*
 nouellum 68. 32.
 ceastra: *see* midlene.
 cedera: *coedri* 148. 9.
 cederbeam: *cedrus* 91. 13.
 cederbeamas: *cedri* 103. 16.
 ceocan: *maxillas* 31. 9.
 cneorissa: *see* gemenifyld.
 cnihtas: *pueri* 112. 1.
 cristene: *see* lease.
 cuma: *ospis* 68. 9.
 ic cwæþ: *ego dixi* 81. 6.
 of cweade arærende: *de stercore*
 erigens 112. 7.
 cwed uel meox: *stercus* 82. 11.
 cwyð: *dicet* 57. 12.
 he cwyð: *dicet* 90. 2.
 cy: *see* be-tuyh.
 þæt þu cyðdest: *quod innotuisti*
 143. 3.
 hy cyþan: *innotescant* 78. 10.
 cyþað: *narrate* 104. 2.

 dæge: *see* hwylce.
 dægeredes: *see* [utg]ang.
 demað: *see* hu l.
 on denum: in conuallibus 103. 10.
 deofle: *see* hryre.

deopnes: *abyssus* 103. 6.
 plagæ uestigia dolgsua-
 þhe: *cicatrices* 37. 6.
 dondes: *agentis* 70. 4.
 drencende: *inebrians* 64. 11.
 on drige land: in aridam 65. 6.
 drihten: *see* gemun.
 drincap: *potabunt* 103. 11.
 on drium: *see* eodon.
 drupon: *distillauerunt* 67. 9.

 eahslum: *scapulis* 90. 4.
 eastdæl: *see* swa.
 edlean: *retributiones* 102. 2.
 on edleanunga: in retribuendo
 54. 21.
 ege ȝ fyrhto: *timor et tremor*
 54. 6.
 eletriow: *see* gingan.
 endas: *see* fættiað.
 eodon on drium: *abierunt in sicco*
 104. 41.
 ic eom biddende: *deprecatus sum*
 141. 2.
 eorlicra: *see* geteld.
 eorre: *zelus* 78. 5.
 eouor: *aper* 79. 14.
 þæt he eteð: *ut educat* 103. 14.

 facenfulle: *see* weras.
 færst: *see* þonne þu f.
 of fætnysse hwætes: *adipe fru-*
 menti 147. 14.
 fættiað endas: *pinguescent fines*
 64. 13.
 hy fandedon: *temptauerunt* 34. 16.
 farap: *pertransibunt* 103. 26.
 fareð: *pertransibit* 102. 16.
 feawoste: *paucissimi* 104. 12.
 on felda: in campo 77. 43.
 fell: *pellem* 103. 2.
 of feondum: *de inimicis* 58. 2.
 feor: *longe* 64. 6.
 þu feredest: *transtulisti* 79. 9.
 fepera: *pinnae* [altered to pen-
 nas] 54. 7.
 under feperum: *sub pinnis* [altered
 to pennis] 90. 4.

flana : iacula 54. 22.
 flane : *see* ageot ut f.
 fram flane fleondre : a sagitta uolante 90. 6.
 fleoge : *see* hundes.
 fleondre : *see* flane f.
 flewþ : fluit 67. 3.
 hy fliton : exercebantur 68. 13.
 on flode : in diluuiio 31. 6.
 ic forbær : subportauit 68. 8.
 ic hit forbere witodlice : subportassem utique 54. 13.
 on forcirringe : in conuertendo 125. 1.
 fordonra : interemptorum 101. 21.
 he fordyde : exterminauit 77. 45.
 fordytt : obstructum 62. 12.
 forecynrene : progenie 144. 13.
 foresette : antecip[e]t 78. 8.
 foretaen : prodigia 77. 43.
 forgnad : contriuit 104. 33.
 þu forgnide : elisisti 101. 11.
 forgnidene [*acc. sing. fem.*] : contritum 50. 19.
 forgnidene [*acc. pl.*] : elisos 144. 14.
 ʒ ne þu ne forhafa : neque conpescaris 82. 2.
 he forhygde : spreuit 77. 62.
 he na forhygde [*altered from forhigde*] : non spreuit 68. 34.
cataracte, forsceta. cataracte aquam concludunt : *marginal note on cataractarum* 41. 8.
 forspillan : *see* uto.
 forswelge : absorbeat 68. 16.
 forswelgeð : obsorbet 57. 10.
 fortrædon : conculcauerunt 55. 3.
 ne for-wan [*The writer left the word unfinished. It should be forwandien*] : non reuereantur 68. 7.
 forwandung : reuerentia 68. 8.
 þæt hi forwurpon : ut intereant 91. 8.
 swa forwyrþen : sic pereant 67. 3.
 forþ-gecigaþ : prouocant 67. 7.

oð forðgewite : donec transeat 56. 2.
 forþon hy tyrgdon : quia exaceruauerunt [*for* exacerbauerunt] 104. 28.
 forþon on gesihðe hy ofþrihton : quia ecce occupauerunt 58. 4.
 forþrystrede [*miswritten for* forþystrede] : obscurauit 104. 28.
 fræt : depastus est 79. 14.
 fremede geworden : exter factus 68. 9.
 fremedne : alienum 80. 10.
 frofr : refugium 31. 7 ; 58. 17.
See heahstne.
 frox : ranam 77. 45.
 frumcennendne : *see* ofsloh.
 frumsceattas : primitias 77. 51 ; 104. 36.
 of frympe : *see* singaþ o.
 on frymðe : initio 101. 26.
 of fyre : *see* an-ælede.
 fyrhto : *see* ege.
 fyrtyte : *see* ware.
 gange : exiet 103. 23.
 gangendum : *see* gestreone g.
 ganotes : fulice 103. 17.
 geabylged : *see* byð.
 geahlas : molas 57. 7.
 geandetten : confiteantur 66. 4.
 on geanyne : in occursum 58. 6.
 gearo : paratum 56. 8.
 gebiddeþ : adoret 65. 4.
 gebiged : incurua 68. 24.
 geblissast : *see* æfenne þu.
 gebundene : uinctos 68. 34.
 gebundenra : uinculatorum 101. 21.
 ne gecig þu : ne reuoces 101. 25.
 gecir : conuerte 125. 4.
 gecweme : habita 77. 37.
 he gecyrde : conuertit 104. 29.
 gecyrred : } *see* syn.
 gecyrrede : }
 gecyþ : enuntia 101. 24.
 gedafenre : oportuno 144. 15.
 gedrefede : commoti 108. 10.

on gedrefednyssum : in tribulationibus 45. 2.
 [gedrenctest, *nearly effaced*] : inebriasti 64. 10.
 on gefægenunga : in ex[s]ultatione [*s erased*] 104. 43.
 gefeogað : gaudete 32. 1.
 gefeogiað : iubilare 46. 2.
 on gefere : in protectione 104. 38.
 gefiþerede : pennata [*altered from pinnata*] 77. 27.
 gefylstan : adiutori 80. 2.
 to gegearwunga his oþ to æfenne : ad operationem suam usque ad uesperam 103. 23.
 geglengde : compositae 143. 12.
 gegrip : adpraehende 34. 2.
 gegripe : adpraehendat 68. 25.
 gegripennis : captio 34. 8.
 gegyred : amictus 103. 2.
 gehat : uota 60. 9.
 on geherlicnissum : in oporunitatibus 9. 10.
 gehlystap : obaudite [*altered from obe dite*] 65. 8.
 gehwædnesse : paucitatem 101. 24.
 gehwearf : redegit 77. 59.
 gehyrnisse minre : auditui meo 50. 10.
 gehypeliere : oportuno 31. 6.
 þu geic : adicies 60. 7.
 gelast : uotum 64. 2.
 geleccende : rigans 103. 13.
 gelic : *see þa þa*.
 gelicat : placebit 68. 32.
 gemenifyld cneorissa : multiplicationis [*altered to generationes*] 64. 11.
 gemetinc : *see ælc*.
 fram gemetinge : a conuentu 63. 3.
 on gemetinge : in conueniendo 101. 23.
 gemicliað : magnificate 33. 4.
 ic gemiclice : magnificabo 68. 31.
 gemiclod : magnificatus 103. 1.
 gemiclode : magnificauit 125. 2.
 hu gemiclode : quam magnificata 91. 6.

hu gemiclode : quam magnificata 103. 24.
 gemiclunga : magnificentiam 144. 5.
 gemiclunge : magnificentiae 144. 12.
 gemolten : liquefacta 57. 9.
 gemun þu drihten dauidis : mento domine dauid 131. 1.
 hegemunde : memoratus est 77. 39.
 he gemyltet : liquefaciet 147. 18.
 gemyndelic : memoriale 134. 13.
 gemyndige : recordati 77. 42.
 genihtsumnisse : ubertate 103. 28.
 of genihtsumnisse hwætes : ex adipe frumenti 80. 17.
 on genihtsumnysse : in abundantiam 77. 25.
 genihpsumere : uberi 91. 11.
 of genihðsumnysse : eructuantia 143. 13.
 genip : *see sett*.
 geniwa : innoua 50. 12.
 genyhtsumre : *see ylde*.
 ʒ na genyrwe : neque urgeat 68. 16.
 geogaþ : iuuentus 102. 5.
 geong : *see cealf*.
 gereht : *see bið g*.
 ic gereht wæs : dirigebar 58. 5.
 geriseð : decet 64. 2.
 gerist : *see rihtwise*.
 gescamien : confundantur 70. 13.
 gescamien ʒ wandien : confundantur et reuereantur 34. 4.
 of gesceafte þinre : creatura tua 103. 24.
 gesceapene : *see beoð g*.
 gescyldend : protector 70. 6.
 on gescyldnesse : in protectione 90. 1.
 on gesihðe : *see forþon on g*.
 on gesomnunga goda : in synagoga deorum 81. 1.
 þæt he gesomodlæcð : ut conlocet [*an l above the n*] 112. 8.
 gestreon : usura 54. 12.

- fram gestreone gangendum : a
 negotio perambulante 90. 6.
 geswetehta : *see* onseægnessa.
 geswinc : tribulationem 77. 49.
 of geswince : de tribulatione
 59. 13.
 geteld para eorlicra : tabernacula
 idumeorum 82. 7.
 getillað : *see* weras.
 getreowe : fidelis 144. 13.
 getrymed : confirmatus 70. 6.
 oppe getrymed wære : aut firmare-
 tur [*altered to* formaretur] 89. 2.
 getrymede : firmati 32. 6. *See*
 beoð g.
 getrymede [*acc. sing. fem.*] : muni-
 tum 70. 3.
 geweliggian : locupletare 64. 10.
 gewistfullien : aculentur 67. 4.
 ne gewit þu : ne discedas 34. 22.
 gewitende : uadens 77. 39.
 geworden : *see* fremede, þa þa.
 gewuldorbeagað [*with a v above*
the o] : coronat 102. 4.
 gepoht : consensus 82. 6.
 gepoht þinne : cogitatum tuum
 54. 23.
 gepylgdendum : *see* teonan.
 gicelstan : *see* sent.
 gif witodlice : si utique 57. 12.
 þa gigan eletriow, qui
 fructuferens [*est*] : *margi-*
nal note to nouella oliuarum
 127. 3.
 gleawlice : astute 82. 4.
 gligbeam : tympanum 80. 3.
 on gligbeame ȝ wynwerede : in
 tympano et choro 150. 4.
 goda : *see* gesomnunga.
 on gode : in bono 85. 17.
 granode uel asten : rugiebam
 37. 9.
 gremedon : exacerbauerunt [*b*
altered from u] 77. 56. *See* la.
 hi gristbitoton : striderunt 34. 16.
 grund : fundum [*with an erasure*
before it] 64. 8.
 grund : profundum 68. 16.
 grundas : abyssos 32. 7.
 grundas : abysi 148. 7.
 of grunde : de profundo 68. 15.
 of grundum : de profundis 129. 1.
 hæbbendum : retinentibus 102. 18.
 hæftned : captiuitatem 125. 1.
 hælend : salutaris 78. 9.
 hælo : salus 34. 3. *See* idel.
 on hagule : in pruna 77. 47.
 haligern : sanctuarium 82. 13.
 halignesse : sanctificationis 77. 54.
 haligre : sancto 67. 6.
 halsunga : depraecationem 60. 2.
 handfulla : manipulos 125. 6.
 harpan : *see* saltare ȝ h.
 þa þe hatedon : qui oderunt 67. 2.
 of hatiendum : ex odientibus 68.
 15.
 heahnesse : altitudinem 102. 11.
 fram heahnesse : ab altitudine
 55. 4.
 on heahnessum : in altis 112. 5.
 on heahnessum : in excelsis 148. 1.
 of heahnysse : de alto 143. 7.
 se heahsta : altissimus 91. 9.
 þu heahsta : altissime 91. 2.
 þæs heahstan : altissimi 90. 1.
 heahstne þu settest frofr þinne :
 altissimum posuisti refugium
 tuum 90. 9.
 healfe : *see* weras.
 on heannisse, in fidelium congre-
 gatione : in sion 64. 2.
 hearpsweg : *see* sealm-leoð.
 hefige : molesti 34. 13.
 hefigmode : molesti 54. 4.
 heofanas heofona : caeli caelorum
 148. 4.
 heononforð ȝ op on woruld : ex
 hoc nunc et usque in saeculum
 112. 2.
 heora on woruld : eorum in saecu-
 lum 101. 29.
 heorras : serras 147. 13.
 herede : *see* beoð h.
 heriað : iubilare 65. 1.
 hiw : figmentum 102. 14.

þu hiwodeſt : formasti 103. 26.
 hlyte : ſorte 77. 54.
 hi hneſcodon : mollierunt 54. 22.
 hoh : calcaneum 55. 7.
cellaria uini id eſt hor-
dern : promptuaria 143. 13.
 hoſpes : obprobrii 88. 51.
 hrede *uel* nere : eripe 58. 2.
 hreohniſſe : tempeſtatis 80. 8.
See medmiclum.
 hricc : doſum 68. 24.
 hricg : ſpina 31. 4.
 ſe hrinð : qui tangit 103. 32.
 fram hryre 7 deofle ſupernum : a
 ruina et demonio meridiano
 90. 6.
 hu lange demað ge : quouſque
 iudicatis 81. 2.
 hu oft : *ſee* la.
 hundene : caninam 77. 45.
 hundes fleoge : coenomia [*uel y*
over oe] 104. 31.
 huntgendra : uenantium 90. 3.
 hwa acymð : quiſ ſuſtinebit 64. 8.
 hwa acymþ : qui[s *added later*]
 ſuſtinebit 129. 3.
 hwætes : *ſee* fætnyſſe, genihtſum-
 niſſe h.
 hwelc ſeceð : quiſ requiret 60. 8.
 hwelpa : catulorum 56. 5.
 hy hwetton : exaceruerunt 63. 4.
 hwylce dæge : qua die 77. 42.
 hyrendra : *ſee* ſynne.
 þu hyrfeweardast : tu hereditabis
 81. 8.
 þæt na hyſpen : ut non insultent
 34. 24.
 hyſpendra : exprobrantium 68. 10.
 þone hyſpton : quod exprobrauerunt
 88. 52.
 idel hælo : uana ſalus 59. 13.
 ſe ilca ſelfa : idem ipſe 101. 28.
 flum : erinacis 103. 18.
 on incleofum : in cubilibus 149. 5.
 ic inga : introibo 65. 13.
 hi ingaþ on þa neoþeran : introi-
 bunt in inferiora 62. 10.

inran : interiora 102. 1.
 on kafertunum : in atris 83. 11.
 la hu oft hy gremedon : quotiens
 exacerbauerunt 77. 40.
 he lædde : eduxit 104. 37; 104. 43.
 lænþ : commodat 111. 5.
 lange : *ſee* hu 1.
 ne lata þu : ne tardaueris 69. 6.
 leaſe criſtene : allophili 59. 10;
 107. 10.
 leofum : *ſee* ſylþ.
 ligraſcas : *ſee* anæl.
 lugon : mentiti ſunt 80. 16.
 mægena : uirtutum 79. 4.
 mægene : *ſee* mihtige.
 mægenes : *ſee* andwyrde.
 on mægþum : in tribubus 104.
 37.
 hu mænigfealdlice : quam multi-
 pliciter 62. 2.
 þæs mæran : excelsi 81. 6.
 on mære : in ſtagnum 106. 35.
 mærum : inſignis 80. 4.
 on mærþum : in magnis 130. 1.
 man : *ſee* þa þa.
 medemneſſe þinre : benignitatis
 tuæ 64. 12.
 medmiclu 7 miclu : puſſilla et
 magna 103. 25.
 fram medmiclum mode 7 breoh-
 niſſe : a puſſillo animo et tem-
 peſtate 54. 9.
 menigo : multitudinem 68. 17.
See æfter m.
 meox : *ſee* cwed.
merſc : *ſee* s[a]ltne.
 þu metsaſt : cibabis 79. 6.
 micclum : *ſee* ſwa.
 micel : *ſee* þeos.
 micelneſſe : magnitudinis 150. 2.
 miclu : *ſee* medmiclu.
 on middele : in medio 81. 1.
 on midlene ceaſtra : in medio
 caſtrorum 77. 28.
 on midline : in dimidio 101. 25.

mihtige of mægene: potentes uirtute 102. 20.

from milcum adoen: ab-lactatus 130. 2.

miltsiende [*altered from mildsiende*]: miserator 102. 8.

mode: *see* medmiclum.

monpes: *see* singap o.

on muþan: in portum 106. 30.

na: *see* bið a., biþ g.

nædran: serpentis 57. 5.

nædran: aspidem 90. 13.

nædran: basiliscum 90. 13.

neahgeburum: uicinis 78. 4.

neowe: recens 80. 10. *See* cealf.

þa neoþeran: *see* ingap.

nere: *see* hrede.

niwe plantunga: nouellae plantationis [*altered to plantationes*] 143. 12.

hy nyston: nescierunt 81. 5.

nytenum: *see* þa þa.

þa nyþerlican: humilia 112. 6.

on ofearmunga: in miseratione 102. 4.

þæt hi na ofergap: quem non transgredientur 103. 9.

ofergytan: obliuisci 102. 2.

ofer-win onwinnende: expugna inpugnantes 34. 1.

þe ofer-winnað: qui debellant 55. 3.
he ofsloh ælcne frumcennendne:
percussit omne primogenitum 77. 51.

fram ofpricednysse: a praesura [*altered to praessura*] 31. 7.

hy ofprihton: *see* forþon on g.

ofðystred: *see* sien o.

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INDEX OF WORDS IN THE BLICKLING HOMILIES.

ABBREVIATIONS.

a. or *acc.* = accusative case.
adj. = adjective.
adv. = adverb.
art. = article.
conj. = conjunction.
d. or *dat.* = dative case.
def. = definite form.
f. or *fem.* = feminine.
fut. = future tense.
g. or *gen.* = genitive case.
ger. = gerund.
i. or *inst.* = instrumental (or ab-
 lative) case.
imp. = imperative mood.
ind. = indicative mood.
inf. = infinitive mood.

intr. = intransitive.
m. = masculine.
n. or *nom.* = nominative case.
nt. = neuter.
p. = participle.
pl. = plural.
postp. = postposition.
p.p. = past participle.
prep. = preposition.
pres. = present tense.
pret. = preterite or past tense.
pron. = pronoun.
s. = singular.
sb. = substantive.
subj. = subjunctive mood.
tr. = transitive.
v. or *vb.* = verb.

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 ær (*ær*), *adv.* before, formerly, first 9 12, 25, 15 32, 17 4, 12, 19 1, 7, 34, 21 29, 30, 31, 23 24, 29 18, 41 15, 43 9, 26, 45 15, 51 17, 25, 53 1, 8, 55 27, 30, 57 7, 59 9, 16, 19, 61 17, 27, 33, 63 4, 28, 32, 69 23, 24, 33, 71 3, 77 10, 12, 17, 79 10, 27, 83 27, 29, 85 11, 12, 13, 22, 24, 27, 29, 87 7, 10, 91 16, 93 35, 95 2, 15, 18, 97 27, 101 11, 103 11, 22, 111 26, 36, 113 16, 20, 21, 117 2, 12, 31, 121 27, 35, 123 7, 11, 18, 29, 125 1, 31, 127 16, 139 2, 5, 141 1; *conj.* (*followed by subj.*) 19 8, 21 2, 47 18; *prep. (with dative)* 31 22, 24, 67 24, 71 24, 29, 81 27, 30, 91 28, 93 36, 101 15, 107 3, 109 8, 117 31 [2nd time], 137 26; ær þon þe, *conj.*

(*with subj.*) before 51 33, 125 15, 129 19; *adv. superl.* ærost, first 23 17; ærest 47 16, 55 4, 59 5, 71 30, 115 6, 119 27, 129 11, 177 32, 185 11, 193 17, 197 7, 205 12, 31, 207 11, 12, 211 16, 20.

ær, *adj.* early; *a. s. m.* ærne 47 16; *comp. d. s. f.* ærran, former 85 26; *n. s. nt.* ærre, fore-going 81 24; *superl.* ærest, first; *n. s. nt.* 63 36, 219 12; *def. n. s. m.* æresta 17 29, 23 4, 171 8, 211 29; *g. s. m.* ærestan 85 30; *d. s. m.* ærestan 123 8; *a. s. m.* ærestan 5 1; *i. s. m.* ærestan 91 29; *n. s. f.* æreste 5 24; *n. s. nt.* æreste 127 7; *g. s. nt.* ærestan 5 4; *n. pl.* ærestan 17 15, 23 36; *a. pl.* ærestan 9 2.

æren, *adj.* brazen; *a. s. f.* ærne 239 21; *a. pl.* ærene 173 22, 23; *def. a. pl.* ærenan 85 7.

ærende, *nt.* errand, message; *a. s.* 9 13, 205 22, 233 11.

ærendgewrit, *nt.* epistle, letter; *a. s.* 177 3.

ærendwreca, *m.* messenger; *n. s.* 3 19, 7 17, 9 13, 24; *d. pl.* ærendwrecum 203 14.

ærest }
æresta } See ær.
æreste }

æríst, *m. or f.* resurrection; *n. s.* 133 4; *g. s. f.* æriste 83 14; *g. s. m.* æristes 111 10; *d. s.* æriste 81 32, 83 28, 117 3, 13, 133 14, 143 10, 163 20; *a. s. f.* æriste 17 4, 81 11, 91 3, 8, 119 35.

ærn, *nt.* place, dwelling; *d. s.* ærne 221 16.

ærne. See ær and æren.

ærost }
ærran } See ær.
ærre }

ærðæm þe, *conj.* (followed by *subj.*)

before 169 25; ærðon 201 17; ærþon þe 131 16, 165 19, 20, 21, 22, 32, 35, 167 1, 3.

æ-spreng, *d. s.* fountain 29 11.

æswica, *m.* traitor; *n. s.* 175 8.

æt. See etan.

æt, *prep. (with dat.)* at, on 25 13, 29 27, 31, 41 28, 34, 51 8, 24, 73 4, 85 19, 35, 91 14, 34; of, from 13 18, 23 30, 33 22, 41 14, 65 7, 13, 83 33, 93 34, 97 16, 119 32, 33, 187 18, 193 25; (*with acc.*) unto 43 30, 133 35; at 93 6, 125 17.

æteowan, *tr. v.* show, reveal, manifest; *or intr.* appear; *inf.* æteowan 67 1; *ind. pres. 3 s.* æteoweð 83 7; æteoweþ 93 17; *pl.* æteowaþ 59 21; *pret. 3 s.* æteawde 183 25, 197 8; æteowde 27 17; ætiwde 249 3; *pl.* æteawdon 123 19; æteawdan 191 30; æteowdon 181 23; *subj. pres. s.* æteowe 207 6, 235 28, 237 12; *p. p.* æteowed 197 19, 205 36, 207 15, 19, 209 16, 21; ætiewed 199 35, 201 32; *n. pl.* æteowde 107 24; *ger. to* æteowenne 237 1.

æt-gædere, *adv.* together 133 18, 24.

æthrine, *subj. pret. s.* touched 165 19; *imp. 2 s.* æthrin, touch 153 20.

ætiewed }
ætiwde } See æteowan.

ætnehstan, *adv.* at last 211 21, 223 20.

æton. See etan.

æt-somne, *adv.* together 229 4.

ætsondað. See next word.

ætstód, *ind. pret. 3 s.* stood by 149 31; *imp. 2 pl.* ætsondað [misspelt ætsondað], wait 207 2; *pres. p. d. s. m.* ætstonden-dum, standing by 181 4.

æw, *f.* law; *a. s.* æwe 43 5; æwe 45 5, 9, 22.

æweweard, *m.* priest; *n. s.* 161 27.
 æpele, *adj.* noble; *g. pl.* æpelra
 211 19; *def. n. s. m.* æpela 39
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 33; *d. s. m.* æpelan 105 7, 14;
n. pl. æpelan 161 31; *superl.*
def. n. s. f. æpeleste 227 10.
 æpelles, *f.* nobleness; *n. s.* 115
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 afeded, *p. p.* nurtured, brought up;
n. s. m. 59 36; afeded 211 18;
d. pl. afeddum 7 31.
 afliemde, *ind. pret.* 3 *s.* put to
 flight, banished 243 5.
 afloweþ, *ind. pres.* 3 *s.* flows 101
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 afrefran, *inf.* to comfort 131 29;
subj. pres. s. afrefrige 37 30;
p. p. n. pl. afrefrede 17 3, 25
 21, 159 31.
 afulaþ, *ind. pres.* 3 *s.* becomes
 foul 73 22; afulaþ 101 3.
 afyllan, *inf.* throw down, put
 down 151 16; *ind. pres.* 3 *s.*
 afylleþ 55 16.
 afyrhted, *p. p.* affrighted 185 36.
 afyrran, *inf.* remove, take away
 95 28; *ind. pret.* 3 *s.* afyrde
 105 30; *p. p.* afyrrred 67 36.
 afyrseþ, *ind. fut.* 3 *s.* will remove
 247 4.
 afysed, *p. p.* troubled 131 28.
 agælde, *pret.* 3 *s.* hindered 23
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 agán. *See* agangen.
 ágan. *See* first ah.
 agangen, *p. p.* gone by, passed 117
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form) agán 187 3.
 age. *See* first ah.
 ageaþ } *See* agifan.
 ageaþon }
 agéat, *ind. pret.* 3 *s.* shed 73 7;
 ageat 97 12; *p. p.* agoten, shed
 91 7.

agen, *adj.* own; *n. s. m.* agen 15
 27; *d. s. m.* agenum 201 3;
a. s. m. agenne 81 5; *d. s. f.*
 agenre 89 34; *g. pl.* agenra 17
 36; *d. pl.* agenum 45 2; ag-
 num 51 7; *a. pl.* agene 109 12.
 agenne. *See* first ah.
 agifan, *inf.* give up, yield, give
 back, restore, render 21 30, 55
 6; ágeofan 195 21; ageofan
 103 22; *ind. pret.* 1 *s.* ageaþ
 177 25; 3 *s.* ageaþ 167 10,
 219 21; *subj. pret. pl.* ageaþon
 39 15; *imp.* 3 *s.* agife 49 29,
 53 10; 2 *pl.* agifaþ 41 24.
 agildan, *inf.* yield, render 55 6;
 agyldan 51 25, 63 31, 113 3;
subj. pret. pl. aguldon 185 22;
pres. p. agyldende 57 17.
 agimeleasiaþ, *ind. pres. pl.* neglect
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 agoten. *See* agéat.
 Agrippa, *nom.* 189 31; *gen.*
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 Agustinus (=Augustine) 99 12.
 agyldan } *See* agildan.
 agyldende }
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pl. agyltaþ 35 13; agyltaþ 35
 16; *pret.* 3 *s.* agylte 167 36.
 ah, *ind. pres.* 3 *s.* owns, possesses,
 has 71 1; *pl.* ágan 49 20;
pret. 3 *s.* ahte 113 5, 197 30;
subj. pres. s. age 21 7; *ger.* to
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 ah, *conj.* but 13 28, 19 34, 21 6,
 23 26, 25 6, 31 7, 37 11, 49
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 ahafena } *See* ahebban.
 ahafenne }

ahangen } *See* ahengon.
 ahangenne }
 aheard, *p.p.* hardened, firm 227
 9.
 ahebban, *inf.* lift, raise, exalt 129
 35; *ind. pres.* 3 *s.* ahéfp 37
 24; *pl.* ahebbað 141 9; *pret.*
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 ahafena 87 19; ahafene 235 5.
 ahengon, *pret. pl.* hanged 7 12,
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 ahopað, *ind. pres.* 3 *s.* hopes 17
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 ahredde, *subj. pres. s.* rid, rescue,
 deliver 43 24.
 ahsode, *ind. pret.* 3 *s.* asked 15
 17, 181 30, 189 21, 191 15,
 219 10; *pl.* ahsodon 117 10;
 ahsodan 117 18; *imp. 2 s.* axa
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 ahweorfan, *inf.* to turn 45 26;
imp. 2 s. ahwyrf 89 11.
 alædde, *ind. pret.* 3 *s.* led, brought
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 18; alæde 237 3.
 aldor, *m.* elder, prince, chief,
 ruler; *n. s.* 85 18, 29; *a. s.*
 83 23, 87 23; *n. pl.* aldoras
 35 7.
 aldorleas, *adj.* without a chief;
a. pl. -e 131 21.
 aldorlic, *adj.* princely 77 25.
 aldorman, *m.* ruler, chief; *n. s.*
 151 7, 211 21; *n. pl.* aldormen
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alefed, *p.p.* allowed, permitted 137
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 139 4, 5; *pl.* alegdon 189 15;
p.p. alegd 137 4.
 alesan, *inf.* liberate, deliver 63 3,
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imp. 2 s. ales 87 13; 1 *pl.*
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 alocen, *p.p.* plucked up 55 9.
 alyfed, *p.p.* allowed 47 3; *def. a.*
s. f. alyfdon 95 25.
 alysan, *inf.* set free, deliver 31 23,
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d. s. m. ánum 87 29; anum 27
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- an, *prep.* on, at 199 15.
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- andefne, *d. s.* measure 45 29.
- andetnes, *f.* confession; *d. s.* andetnesse 65 7, 171 15, 25; ándetnesse 171 12, 173 3.
- andetta, *m.* acknowledger; beon a. = to acknowledge 65 4.
- andettan, *inf.* to confess 111 6; *ind. pres. pl.* andettaþ 77 16; *subj. pres. s.* andette 25 18.
- andfenge, *adj. n. pl.* acceptable 113 28.
- andgit, *nt.* understanding, sense, meaning; *n. s.* 135 33; andgeat 239 4; *d. s.* andgite 105 31, 107 17.
- andleofa, *m.* sustenance, food; *g. s.* andleofan 169 16; *a. s.* andleofan 213 20.
- Andreas, *nom.* Andrew 231 21, 27, 35, 233 7, 10, 14, 22, 29, 235 2, 12, 14, 24, 30, 31, 34; *dat.* Andrea 231 16, 239 8; *acc.* Andreas 231 6, 235 15; *voc.* Andrea 241 14.
- andrysum, *adj. d. pl.* adverse 35 33.
- andsware, *d. s. f.* answer 207 8.
- answerian, *inf.* answer 33 29; *ind. pret. 3 s.* andswarode 147 9, 155 36, 237 28; andswarede 179 24, 183 31, 231 21; andswarede 233 10, 14; *pl.* andswarodon 243 15; andswaredon 233 31; answeredan 155 21.
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- andweardnes, *f.* presence, present time; *d. s.* -nesse 115 30, 117 6, 173 10; anweardnesse 211 15.
- andwleotan, *d. s.* face 127 2, 223 35.
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- ánfeald, *adj.* single; *a. s. m.* ánfealdne 215 3, 10.
- ánforlætan, *inf.* leave, quit, forsake 57 9; anforlætan 99 30; *ind. pres. 3 s.* anforlæteþ 57 7; *pl.* ánforlætaþ 57 3; anforlætaþ 109 4; *pret. 3 s.* ánforlét 219 32; *subj. pres. pl.* anforlætan 189 12.
- anforlætnes, *f.* forsaking; *d. s.* -nesse 85 31.
- anlicnes, *f.* likeness, image 245 20; *d. s.* ánlicnesse 247 6; anlicnesse 135 3, 141 10; *a. s.* anlicnesse 245 18.
- anmedla, *m.* pride, arrogance; *n. pl.* anmedlan 111 34.
- anmodlice, *adv.* unanimously 139 20, 145 6; ánmodlice 219 35.
- anna, (?) 165 24.
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- ánnes, *f.* oneness, unity; *d. s.* ánnesse 139 26; annesse 139 30.
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- anrode, *adj. n. pl.* steadfast 137 5.

ánsin, *f.* sight, vision; *d. s.* -e 249 3.

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anumen, *p.p.* taken 55 9.

anwald, *nt.* power; *d. s.* anwalde 31 24, 51 23, 67 20, 91 10; *a. s.* anwald 135 26.

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anwig, single combat; *g. s.* anwigges 201 22.

anwilnes, *f.* obstinacy; *d. or a. s.* -nesse 187 33.

apostol, *m.* apostle; *n. s.* 73 14, 75 17, 165 23, 171 8, 179 24, 239 18; *g. s.* apostoles 171 7, 181 18; *d. s.* apostole 231 17; *a. s.* apostol 181 21; *n. pl.* apostolas 69 11, 133 14, 137 27, 141 4, 16, 28, 143 3, 10, 11, 24, 145 30, 147 22, 149 5, 20, 24, 151 9, 153 7, 155 6, 22, 36, 157 32, 34; apostoli 229 4; *g. pl.* apostola 141 3, 143 22, 149 13, 30, 161 10, 171 4, 193 1, 9; *d. pl.* apostolum 25 34, 45 18, 77 30, 131 13, 137 9, 11, 141 17, 143 34, 145 2, 21, 151 8, 155, 14, 35, 157 7, 25, 173 20; *a. pl.* apostolas 133 5, 22, 32, 143 30, 147 5, 149 34, 151 2, 155 20, 159 27.

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aræce, *imp. 2 s.* stretch out 153 9.

arædan, *inf.* guess, discover 181 17.

aræded, *p.p.* read 177 35.

aræfnan, *inf.* suffer, endure 237 13; aræfnan 75 29; *ind. pres. 1 s.* aræfnie 241 33; *pl.* aræfnap 13 9; *pret. 1 s.* aræfnede 237 12; 3 *s.* aræfnede 173 8; *pl.* aræfnedon 25 3; *imp. 2 s.* aræfna 237 13; aræfne 237 8; *ger. to* aræfenne, to undergo 59 10.

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aras. *See* arisan.

árdæde, *adj. n. pl.* merciful 131 2.

ære, *d. s.* copper 127 7.

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areaht, *p.p.* told, published 5 17.

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- deadan 113 18, 217 27, 219 15; *d. s. m.* deadan 53 1, 75 8; *n. pl.* deadan 23 15, 109 36; *a. pl.* deadan 173 29.
 deadlic, *adj.* mortal; *def. n. s. m.* -lica 57 34.
 deagol, *nt.* secret, mystery; *a. pl.* 179 26.
 deaċ, *m.* death; *n. s.* 59 11; deap 67 16, 17, 85 12, 13, 101 11, 33; *g. s.* deapes 53 7, 59 28, 32, 65 11, 75 8, 83 22, 85 5, 87 23, 35, 89 24, 31, 113 11; *d. s.* deape 15 12, 33 14, 49 25, 61 8, 67 15, 25, 69 23, 27, 71 31; *a. s.* deaċ 97 33; deap 33 14, 59 30, 67 15, 79 3, 85 2, 17, 103 10; *i. s.* deape 51 34; *a. pl.* deapas 107 26.
 deap-berende, *adj.* death-bearing, deadly; *def. n. s. f.* 65 13.
 deaplic, *adj.* mortal; *n. s. m.* 21 31; *n. pl.* -lice 197 16.
 deaplicnes, *f.* mortality; *a. s.* -nesse 17 24.
 degol, *adj.* secret; *n. s. f.* 117 25; *d. s. nt.* deglum 181 14; *g. pl.* degolra 161 16.
 degol, *nt.* secret; *a. s.* 181 18. *See* deagol.
 degollice, *adv.* secretly 179 31.
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 dema, *m.* judge; *n. s.* 61 30, 95 33, 163 32; *g. s.* deman 53 8; *a. s.* deman 97 3; *n. pl.* deman 63 15, 20, 23; *g. pl.* demena 63 9; *d. pl.* demum 61 28, 63 16.
 deman (*governs dative or acc.*), to judge, deem, doom, decide; *ind. pres. 2 s.* dem[est] 189 35; 3 *s.* demeþ 95 35; *pl.* demaþ 61 26, 63 18, 20; *pret. 1 s.* demde 155 29; 3 *s.* demde 99 32; *pl.* demdon 43 9; *subj. pres. s.* deme 43 11; *imp. 2 pl.* 2nd form deme 61 28; *ger.* to demenne 11 3, 81 35.
 deofol, *nt.* devil; *n. s.* 27 15, 33 34, 35, 49 13, 121 35, 149 32, 241 5; *g. s.* deofles 7 13, 13 11, 19 7, 16, 25 10, 31 23, 33 8, 11, 28; *d. s.* deofle 27 5, 31, 29 14, 33 3, 67 15, 183 11, 241 3; *a. s.* deofol 29 20, 31 1, 19, 35 4, 43 22, 47 11; *n. pl.* deoflu 159 13; deofla 243 11; *g. pl.* deofla 83 23, 85 8, 103 14, 171 30; *d. pl.* deoflum 47 6, 57 21, 61 12, 32, 63 6, 77 6, 125 2; *a. pl.* deoflu 47 22; deoflo 243 5.
 deofolgild, *nt.* idol; *d. s.* deofolgilde 221 17; *a. s.* deofolgild 221 6, 26, 223 14; deofolgyld 221 2; deofolgeld 221 4, 31; *n. pl.* deofolgyld 93 16; *d. pl.* deofolgeldum 201 31.
 deofollic, *adj.* devilish, diabolic; *n. pl. nt.* -licu 177 1; *def. g. s.* -lican 137 13.
 deofolseoc, *adj.* possessed of devils; *d. pl.* -seocum 173 28.
 deogollice, *adv.* secretly 191 32. *See* degollice.
 deop, *adj.* deep; *def. a. s. m.* deopan 103 15.
 deopnes, *f.* deepness, depth; *a. s.* -nesse 141 9.
 deor, *nt.* beast, animal; *n. s.* 95 31.
 deor, *adj.* dear, beloved; *def. n. s. m.* deora 67 22.
 deorwyrþ, *adj.* precious; *g. s. f.* deorwyrþre 69 1, 73 17; *g. pl.* deorwyrþra 99 19, 28; *d. pl.* deorwyrþum 31 4; *def. g. s. f.* deorwyrþan 69 4; *a. s. f.* deorwyrþan 73 3; *a. s. nt.* deorwyrþe 97 12.
 dest }
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 dihtode, *ind. pret. 3 s.* composed, indicted 133 1.
 discipul, *m.* disciple; *n. s.* 233 35; *n. pl.* discipuli 233 15, 31; discipulos 227 11, 235 19;

- g. pl.* discipula 235 12; *d. pl.* discipulum 225 7, 11, 231 29, 30, 32, 36, 233 23, 35, 235 2, 30, 237 16, 22, 239 16, 247 32, 249 10, 20; *a. pl.* discipulos 225 13; discipuli 231 18, 235 15. [Note the confusion of the Latin nom. and acc. cases here.]
- dohtr, *f.* daughter; *d. s.* dehter 89 20; *d. pl.* dohtrum 71 4, 161 28.
- dolh, *nt.* wound; *a. pl.* 91 1.
- dóm, *m.* judgment, doom, decree, decision; *n. s.* 95 36; dom 3 8, 91 19; *g. s.* domes 11 2, 21 30, 25 2, 27 27, 35 8, 47 23, 57 21, 61 5, 63 25, 101 28 (*misspelt* domos 111 10); *d. s.* dome 95 18, 177 25, 193 23; *a. s.* dóm 59 11, 61 31; dom 95 34; *n. pl.* domas 89 7; *g. pl.* doma 161 16; *d. pl.* domum 51 7, 157 7; *a. pl.* domas 43 12, 47 35, 61 26, 63 18, 81 4, 99 32.
- domsetle, *d. s.* judgment-seat 83 11; dom setle 91 15.
- dón, *inf.* to do, make, put 37 34, 51 36, 69 17, 75 18, 91 17, 99 1, 127 12; don 37 35, 79 5, 85 20; *ind. pres. or fut.* 1 *s.* d6o 155 35; d6 181 14, 243 21, 22, 245 15; do 147 9, 179 28, 191 24; 2 *s.* dest 51 2; 3 *s.* deþ 21 24, 101 21, 22, 181 6, 9, 183 35, 187 35, 195 6; doþ 183 12; *pl.* doþ 29 8, 51 26, 71 20, 129 10, 229 23; doþ 215 27, 241 32, 243 1; *pret.* 2 *s.* dydest 155 23, 159 6, 241 17; 3 *s.* dyde 5 36, 15 34, 17 5, 19 3, 11, 23 9, 67 18, 95 3, 101 30, 159 9; *pl.* dydon 53 24, 71 5, 81 23, 169 21, 23, 201 23, 235 17, 241 30, 247 13, 18; dyde 201 1; *subj. pres. s.* d6 185 25, 227 14; do 183 2; *pret. pl.* dydon 201 25; *imp.* 2 *s.* d6 241 34, 245 20, 247 13; do 87 33, 237 9; 3 *s.* do 169 14; 1 *pl.* d6n 35 35, 39 10, 101 8; 2 *pl.* doþ 29 23; *ger.* to d6nne 235 36; to donne 131 33, 199 30; *pres. p.* d6nde 223 30, 245 36; donde 51 14; *d. pl.* d6ndum 61 10, 63 12.
- dorste, *pret.* 3 *s.* durst 33 33, 207 34, 221 35; *pl.* dorston 205 21, 243 13; dorstan 199 25, 205 10; *subj. pres. s.* durre 179 29.
- dráfe, *a. s.* drove 199 7.
- dragen. See hwem dragen.
- dream, *m.* music, song; *d. pl.* dreamum 41 27; *a. pl.* dreamas 41 36.
- drefde, *ind. pret.* 3 *s.* troubled 163 1.
- dregde, *pret.* 3 *s.* dried 73 19.
- drenc, *m.* drink; *d. s.* drence 57 10; *a. s.* drenc 229 13.
- dreocræft. See drycræft.
- drifan, *inf.* to drive 177 16.
- Drihten, *m.* (*without article*) the Lord; *nom.* 5 3, 11, 7 8, 9 26, 30, 34, 11 21, 13 10, 15 5, 17 17; *gen.* Drihtnes 5 2, 7 33, 9 20, 13 12, 17 11, 19 8, 25 9, 35 1; Drihtenes 117 3, 247 7; *dat.* Drihtne 15 28, 25 2, 36, 31 20, 37 18, 32, 39 13, 65 25, 73 25; Drihtene 247 6; *acc.* Drihten 7 2, 11 32, 13 4, 5, 25, 21 10, 12, 25 28, 27 15, 21.
- drihtenlic, *adj.* belonging to the Lord, Lord's; *def. d. s. m.* -lican 71 31; *i. s. m.* -lican 119 35; *d. s. f.* -lican 117 5.
- drincan, *inf.* to drink 229 12; drincean 229 16; *ind. fut.* 3 *s.* drineþ 165 11; *pret. pl.* druncon 229 8, 9, 13; *subj. pres. s.* drince 57 6.

drý, m. magician, sorcerer; *n. s.* 173 8, 19, 30, 34, 175 7, 19, 34, 183 17, 187 32; *g. s.* *drýs* (*misspelt drýg* 187 19); *d. s.* *drý* 173 2, 9, 35, 175 27, 183 33; *a. s.* *drý* 173 11, 175 1, 181 33.

drýcræft, m. magic art, sorcery, witchcraft; *d. s.* *dréocræfte* 183 35; *a. s.* *dreocræft* 173 22; *drýcræft* 175 32; *d. pl.* *dry-cræftum* 183 15.

drýg. See *drý*.

dryg, adj. dry; *a. pl.* *dryge* 113 21; *i. pl.* *drygum* 177 17.

drygde, ind. pret. 3 *s.* dried 69 2, 75 12.

dugop, f. nobility; *n. s.* 187 13.

dugop, adj. good, honourable; *def. n. s. m.* *dugopa* 175 11, 177 1.

dun, f. mountain, hill; *d. s.* *dune* 69 33, 125 19; *a. s.* *dune* 27 17, 33 10, 129 2; *d. pl.* *dunum* 93 32.

durre. See *dorste*.

duru, f. door; *n. s.* 9 1, 61 9, 127 8; *d. s.* *dura* 41 35, 155 8, 199 9, 16, 207 11; *duru* 157 9, 237 20, 247 12; *dyru* 237 18; *a. s.* *duru* 141 31, 217 26, 219 16, 239 24; *n. pl.* *dura* 237 21; *a. pl.* *dura* 201 14.

duruweard, n. s. doorkeeper 151 25.

dust, n. s. dust 89 16; *d. s.* *duste* 101 2; *dúste* 227 15; *a. s.* *dust* 57 30, 113 21.

dustsceawung, f. dust-spectacle; *d. s.* -a 113 29.

dwelgap, ind. pres. pl. err, are mistaken 189 5, 6; *pres. p.* *dwelgende* 201 20.

dwolgende, pres. p. going astray 193 8.

dyde, dydest } See *dón*.
dydon }

dyrne, subj. pres. s. hide 43 20.

dyru. See *duru*.

dysig, adj. foolish; *n. s. m.* 195 23; *n. pl.* *dysige* 59 22; *def. n. s. m.* *dysega* 41 2 49 35.

dyslic, adj. foolish; *a. pl.* -lice 99 21.

éa, f. water, river; *d. s.* *éa* 43 25, 28; *a. s.* *éa* 43 30.

eac, conj. also, eke 5 12, 11 9, 13 8, 19, 15 4, 19 31, 21 4, 5, 10, 23 18, 25 7, 27 29.

eadega, eadegust }

eadga, eadgan }

eadge, eadgeste }

eadgoste }

See *eadig*.

eadgienne (to), ger. to bless 11 11.

eadig, adj. wealthy, happy, blessed;

n. s. m. 223 31; *a. s. f.* *eadige*

7 4, 11 12; *n. pl.* *eadige* 13 26,

25 20, 93 30, 159 28, 29, 30;

eadge 161 31; *def. n. s. m.*

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d. s. m. *eadigan* 163 15, 215 30,

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33, 149 1, 155 12, 17, 157 10;

d. s. f. *eadigan* 145 30, 33;

eadgan 197 5; *superl.* *eadegust*

159 28; *def. n. s. f.* *eadgeste*

13 15; *eadgoste* 159 6.

eadiglic, adj. happy; *a. s. f.* -lice 205 18.

eadignes, f. blessedness; *n. s.* 97

30, 101 35, 197 3; *d. s.* -nesse

37 1; *a. s.* -nesse 35 3, 97 4,

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eadmodlic, adj. humble; *def. a.*

pl. -lican 33 6.

eadmodlice, adv. meekly, humbly

43 15.

eadmōdnes, *f.* meekness, humility;
d. s. -nesse 29 8; *d. pl.* -nes-
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 eage, *nt.* eye; *n. pl.* eagan 59 13,
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 eagenā 21 6, 229 24; *d. pl.*
 eagum 17 12, 21 20, 99 18, 36,
 125 18, 28, 227 17; *a. pl.*
 eagan 153 20, 217 31, 229 11,
 15, 231 12, 239 2; *i. pl.* eagon
 121 1.
 eagpyrel, *nt.* window; *n. pl.* -py-
 relu 127 33; *a. pl.* -pyrelo
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 eahta, eight 239 14; ehta 127
 32.
 eal, *adv.* all, quite 59 28.
 eal, *adj.* *See* eall.
 eala, *interj.* O, oh, lo 9 12, 31 1,
 33 27, 43 19, 49 34, 51 1, 67
 16, 85 14, 29, 111 20, 113
 22, 161 31, 165 32; éala 9 3.
 eald, *adj.* old; *n. s. m.* eald 175
 3; *d. s. m.* ealdum 125 8, 133
 1; *a. s. m.* ealdne 43 28; *a. pl.*
 ealde 107 11; *def. n. s. m.*
 ealda 43 33; *a. s. m.* ealdan
 87 19; *g. s. f.* ealdan 163 25;
a. s. nt. ealde 53 13.
 ealdap, *ind. pres.* 3 *s.* grows old
 57 29.
 ealdor, *m.* ancestor, parent; *n. s.*
 23 4; *a. s.* ealdor, prince 85 5.
See aldor.
 ealdorman, *m.* ruler, chief; *n. s.*
 153 23, 33; ealderman 147 2,
 151 27, 153 1; *g. s.* ealdor-
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 151 11; *n. pl.* ealdormen 69
 25, 77 7, 149 33, 177 20; *d.*
pl. ealdormannum 161 17, 239
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 eall, *adj.* all, every; *n. s. m.* eall
 85 17, 93 36, 241 29; eal 51
 19, 29, 59 8; *g. s. m.* ealles
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d. s. m. eallum 123 33; *a. s. m.*

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 75 10, 137 11, 159 8; *a. s. nt.*
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 24, 55 25, 83 30; eal 21 24,
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i. s. nt. ealle 5 35, 83 14, 109
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 10; *g. pl.* ealra 7 36, 31 29,
 33 7, 45 37, 47 2, 5, 9; eallra
 25 36, 79 18; *d. pl.* eallum
 5 30, 7 29, 13 3, 17 18, 25 11,
 31 22, 24, 35 3; *a. pl.* ealle
 9 15, 11 27, 33, 19 33, 23 19,
 20; *i. pl.* eallum 153 34, 163
 20, 167 25. ['Eall' has no
 definite form.]
 eallinga, *adv.* altogether, quite,
 wholly 163 14, 165 11; eal-
 lunga 123 3, 165 8, 173 19.
 ealu, ale; *a. s.* 165 11.
 earan (?) 227 10.
 eard, *m.* native place, country;
d. s. -e 113 12.
 eardian, *inf.* dwell, abide 37 10;
ind. pres. or fut. 1 *s.* eardige
 73 13; 3 *s.* eardað 11 28;
 eardap 49 14; *pl.* eardiaþ 41
 28; *pret.* 3 *s.* eardode 11 26,
 105 16; *subj. pres.* *s.* eardige
 139 30; *ger.* to eardienne 73
 15.
 eardung, *f.* dwelling-place, abode;
n. s. 13 23, 157 12, 209 34;

- a. s.* (or *pl.* ?) *eardunga* 77 6, 151 11.
- eare, nt.* ear; *a. pl.* *earon* 107 1; *i. pl.* *earum* 55 27; *earon* 121 2.
- earfoþ, f.* difficulty, trouble, affliction; *n. s.* *earfoþe* 135 30; *n. pl.* *earfoþa* 85 35; *d. pl.* *earfoþum* 51 28, 75 19.
- earfoþnes, f.* difficulty, trouble, affliction; *a. s.* *earfoðnesse* 243 18, 247 4; *d. pl.* *earfoþnessum* 109 6; *earfoðnessum* 247 18; *a. pl.* *earfoðnessa* 237 7.
- earm, m.* arm; (?) *d. pl.* *ear[m]an* 159 9; *i. pl.* *earmum* 187 27.
- earm, adj.* poor; *d. s. m.* *earmum* 95 35, 215 26; *a. s. m.* *earmne* 63 11; *n. s. f.* *earm* 89 13; *g. pl.* *earmra* 41 24, 53 5; *d. pl.* *earmum* 41 25, 49 19, 32, 51 11, 53 12, 29, 109 14, 169 20; *a. pl.* *earme* 63 17, 131 2, 213 17; *def. g. s. m.* *earman* 37 29, 36, 75 18; *d. s. m.* *earman* 41 16, 53 22; *a. s. m.* *earman* 37 33; *n. pl.* *earman* 41 28; *superl. def. d. pl.* *earmestum* 53 19; *earmestan* 41 26.
- earmlic, adj.* miserable, wretched; *a. s. m.* *-licne* 219 13; *i. s. m.* *-lice* 219 11; *i. s. f.* *-licre* 87 27.
- earon.* See *eare*.
- cart.* See *eom*.
- earum.* See *eare*.
- eastan; be eastan, on the east* 205 13.
- eastdæl, m.* east quarter, east; *d. s.* *-dæle* 93 1, 22; *-dæle* 239 16.
- éast-ende, m.* east end; *d. s.* 93 11.
- easterdagas, a. pl.* easter days 35 34.
- eastorlic, adj.* belonging to easter, paschal; *def. n. s. nt.* *-lice* 83 7; *n. pl.* *easterlican* 35 31.
- eastríce, nt.* east kingdom, the east; *a. s.* 193 10.
- eastrum, d. pl.* easter 67 24, 71 24.
- eape, adv.* easily 21 17, 69 7, 197 12.
- eapelice, adv.* easily 207 23; *comp.* *eapelicor* 135 7.
- eapmod, adj.* meek, humble, lowly; *n. s. m.* 13 19, 83 14, 129 12; *eaðmod* 213 8; *n. s. f.* *eaðmod* 13 16; *d. s. f.* *eapmodre* 47 33; *n. pl.* *eapmode* 95 26, 131 2; *a. pl.* *eapmode* 159 14; *def. a. s. m.* *eapmodan* 13 17; *a. pl.* *eapmodan* 99 5; *eaðmodan* 107 18; *comp. n. s. f.* *eapmoddre* 13 3.
- eapmodgiaþ, imp. 2 pl.* humble 99 2.
- eapmodlic, adj.* humble; *d. s. f.* *-licre* 171 12.
- eapmodlice, adv.* meekly, humbly 133 7, 135 20; *eaðmodlice* 9 19, 199 36, 201 13, 203 22, 33, 205 33.
- eapmodnes, f.* meekness, humility; *n. s.* 13 13; *eaðmodnes* 9 21; *g. s.* *eapmodnesse* 83 16; *eaðmodnesse* 103 7; *d. s.* *eapmodnesse* 11 36, 119 31, 123 29, 139 4, 147 15, 153 32; *eaðmodnesse* 141 4; *a. s.* *eapmodnesse* 7 4, 13 9, 97 3, 123 30, 129 10, 141 12, 147 11, 159 4; *eaðmodnesse* 11 8, 219 28; *g. pl.* *eaðmodnessa* 103 26; *eaðmóðnessa* 115 23.
- Ebrea, g. pl.* Hebrews' 177 14.
- Ebreisc, adj.* Hebrew; *i. s. f.* *-iscre* 153 2; *a. s. nt.* *Ebreisc* 245 4.
- éca.* See *éce*.
- ecan, inf.* increase, add to 81 4.
- ece, ache, pain; n. s.* 25 30; *ecé* 103 36; *d. pl.* *ecum* 59 8.
- éce, adj.* eternal; *n. s. m.* 9 18, 103 34; *ece* 19 27, 195 29;

a. s. m. ecne 95 5; *n. s. f.* éce 31 26, 97 30; *ece* 25 29; *d. s. f.* ecere 37 17; *ecre* 127 22, 133 24; *a. s. f.* éce 5 31, 25 22, 83 2; *n. s. nt.* ece 65 17; *g. s. nt.* éces 7 9, 101 23, 137 7; *eces* 15 32, 103 31, 129 17; *d. s. nt.* ecean 103 7, 105 2; *a. s. nt.* éce 39 5, 57 21, 95 23, 125 2; *ece* 19 35, 29 1, 35 29, 37 1, 61 5, 99 2; *i. s. nt.* éce 197 11; *d. pl.* ecum 61 34, 83 18, 97 17, 101 14, 18, 189 19; *a. pl.* éce 95 4; *def. n. s. m.* ecea 111 32; éca 33 9; eca 31 25; *g. s. m.* ecean 85 5, 197 17; ecan 53 8; *d. s. m.* ecan 31 26, 61 8; *a. s. m.* ecean 209 24; écan 53 30; ecan 63 25, 67 15; *n. s. f.* ece 65 20; *d. s. f.* ecean 89 4; ecan 37 1, 61 32; *a. s. f.* écean 97 4, 101 26; ecean 35 31, 97 18, 117 1, 121 16, 31; ecan 127 25; *g. s. nt.* ecean 83 7; écan 49 30, 193 25; ecan 17 21, 33, 35, 19 1, 57 24, 85 27, 133 10; *d. s. nt.* écean 137 14; ecean 17 23, 77 21, 135 5; écan 97 28; ecan 29 5, 61 7; *a. s. nt.* éce 83 23; *ece* 85 3, 111 11; *d. pl.* ecum 63 6; ecan 37 4.
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écndom, m. eternal kingdom; *a. s.* 121 20.
écnes, f. eternity; *d. or a. s.* écnese 53 32, 57 31; *ecnesse* 13 30, 25 23, 39 7, 31, 65 16, 25, 73 13, 83 4, 97 6, 115 25.
ecre } *See éce.*
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edhwyrft, m. return; *n. s.* 137 14.
edlean, nt. reward, recompence; *d. s.* edleane 41 14; *a. s.* edlean 101 31, 103 21.

edwit, nt. disgrace; *a. s.* 101 7, 25; *a. pl.* edwita 97 15.
efenhalig, adj. equally holy 45 18.
efenprowiaþ, ind. pres. pl. compassionate 191 24; *pres. p.* efen-prowiende 19 30; *efen-prowgende* 75 19.
efne, adv. even 75 7, 81 19, 119 2, 129 16, 24, 213 10, 215 26, 217 18, 219 30, 221 12, 14, 29, 227 14.
efnéce, adj. co-eternal; *n. s. m.* 111 8; *efn-éce* 29 3.
efngemyndig, adj. equally mindful; *n. pl.* -e 101 1.
efnhlete, adj. equal in lot; *n. s. m.* 45 18.
efstan, inf. strive, hasten 109 9; *ind. pres.* 3 *s.* efstep 57 28, 59 26; *imp. 2 pl.* efstað 241 2; *pres. p.* efstende 249 20.
eft, adv. afterwards, hereafter, again, back 7 24, 32, 9 8, 24, 15 31, 21 30, 23 6, 30, 25 20, 22, 23, 55 24, 57 7, 20.
ege, m. awe, fear, dread, terror; *n. s.* 25 31, 85 13, 193 5; *d. s.* ege 11 19, 23, 43 10, 63 18; *a. s.* ege 93 34, 131 3, 137 5, 185 23, 195 18, 235 1.
egeleasnes, f. awelessness, boldness; *d. s.* -nesse 85 31.
egesā. See egsa.
egesfull, adj. awful, dreadful; *n. s. m.* 85 11; *n. s. f.* egesfull 91 20; *def. a. s. m.* egesfullan 101 28.
egeslic, adj. awful, dreadful; *def. n. s. m.* egeslica 27 27; *g. s. m.* egeslican 35 8; *d. s. m.* egeslican 169 19.
egle, adj. troubled; *d. s. nt.* eglum 19 2.
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eorendel, *m.* dayspring, dawn; *n. s.* 163 30.

eornes, *f.* anger, wrath; *a. s.* -nesse 123 8.

eorpe, *f.* earth; *n. s.* 5 34, 39 17, 51 18, 75 9, 91 21, 26, 36, 93 5, 11; eorðe 245 5; *g. s.* eorþan 51 13, 20, 29, 93 13, 36, 119 25; eorðan 129 33; *d. s.* eorþan 5 17, 13 20, 49 16, 17, 51 25, 53 26, 65 32, 75 3, 77 13; eorðan 101 2, 117 21, 123 10, 201 1, 6, 227 11, 243 35; *a. s.* eorþan 23 19, 39 22, 51 21, 93 4, 12, 115 8, 9, 127 21, 133 34; eorðan 187 9, 227 22, 237 6.

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eorþhrernes, *f.* earthquake; *n. s.* 93 14.

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eorþware, *n. pl.* people on earth 11 4; *g. pl.* eorþwara 87 10; *d. pl.* eorþwarum 177 13.

eorþwela, *m.* earthly wealth; *g. pl.* eorþwelenas 195 6.

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 facenfull, *adj.* guileful, deceitful; *def. n. pl.* -fullan 55 18.
 fæc, *nt.* space of time, interval; *d. s.* fæce 9 29, 23 30, 113 24; *a. s.* fæc 247 33.
 fæder, *m.* father; *n. s.* 21 1, 117 24, 131 24, 27, 32, 135 14, 151 24; *g. s.* fæder 5 33, 29 27, 103 2, 155 30, 157 28, 163 25; *d. s.* fæder 31 25, 93 28, 105 3, 135 26, 151 26, 155 24, 157 21; *a. s.* fæder 23 13, 139 18, 167 12, 171 22; *n. pl.* fæderas 27 25, 43 9, 177 10; *d. pl.* fæderum 159 25; *a. pl.* fæderas 185 18.
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 fægernes, *f.* fairness, beauty; *n. s.* 57 28, 29, 31, 35; *g. s.* -nesse 39 24, 59 21, 115 6; *d. s.* -nesse 159 16; *a. s.* -nesse 77 31, 115 12; *d. pl.* -nessum 7 29; *a. pl.* -nessa 77 34.
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 færlíc, *adj.* sudden; *n. s. m.* 113 8.
 færlíce, *adv.* suddenly 217 19; færlíce 125 10.
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fæstennes 35 23; *d. s.* fæstenne 27 32, 37 6, 41 31, 32, 199 33; *a. s.* fæsten 35 7, 37 32, 201 25, 205 29, 34; *d. pl.* fæstenum 25 16, 39 2, 61 19.
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 fæstlice, *adv.* stedfastly, firmly 47 20, 131 3, 135 29, 171 27, 173 2, 14, 193 22; *comp.* fæstlicor 135 10.
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 fiscere, *m.* fisher; *a. s.* 179 14.

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 flæsclic, *adj.* fleshly; *n. s. m.* 231 25; *d. s. f.* flæsclicre 113 21; *g. s. nt.* flæsclices 17 5; *def. a. pl.* flæsclican 19 6.
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- forbealh, *refl. v. ind. pret.* 3 s. was enraged 199 10.
- forboden, *p.p.* forbidden 53 27.
- forbrecan, *inf.* break in pieces 151 16.
- forburston, *ind. pret. pl.* burst asunder, broke 211 3.
- forbyrnan, *intr. v. inf.* be burnt up 221 9.
- fordemaþ, *ind. pres. pl.* condemn 63 11; *pret.* 3 s. fordemde 223 32; *p.p. a. pl.* fordemde 87 2.
- fordilegod, *p.p.* destroyed, abolished 123 7.
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- fore, *d. s.* journey 217 17.
- forebeacno, *n. pl.* foretokens 117 30.
- forebringan 47 4 *should be read as two words* fore bringan = bring for.
- fore-ferendan, *pres. p. def. n. pl.* going before 15 20.
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- forelærende, *pres. p.* (?) teacher 149 13.
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- forgeorne, *adv.* very earnestly, very attentively 111 23.
- forgifan, *inf.* give, grant, forgive 85 3; *ind. pres. or fut.* 2 s. forgifest 141 12; 3 s. forgifep 9 11, 99 1, 103 28; *pret.* 2 s. forgeafe 157 19; 3 s. forgeaf 19 34, 31 29, 43 36, 103 26, 123 5, 137 7; *subj. pres. s.* forgife 229 23; *pret. s.* forgeafe 19 35; *imp.* 2 s. forgif 235 31; *pres. p.* forgifende 19 30; *p.p.* forgifen 131 1, 171 19.
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- forhogodlic, *adj.* contemptuous; *i. s. m.* -lice 77 23.
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- forhtigap, *ind. pres. pl.* are afraid 245 19; *fut. pl.* forhtiap 11 3; *pret.* 3 *s.* forhtode 9 19, 227 1; *pres. p. def. n. pl.* forhtgendan 107 18.
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- forhwyrfda, *p.p. def. n. s. m.* perverted 31 4.
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onhrered, *p.p.* stirred, moved 91 28, 36. onhwyrfan, *inf.* turn 151 14. onhyrgean, *imp.* 1 *pl.* imitate 21 9. onlesnes, *f.* deliverance, redemption; *g. s.* -nesse 81 23; *d. s.* -nesse 67 3. onlic, *adj.* like, similar; *n. s. nt.* 209 14, 223 14; onlic 219 7, 221 18; *a. s. nt.* onlic 215 5. onlicnes, *f.* likeness, image; *n. s.* 245 24; *d. s.* -nesse 49 13, 133 16, 20, 28, 135 1, 197 18, 207 19, 209 36; -nysse 239 32; *a. s.* -nesse 75 23, 147 16, 239 21. *See* anlicnes. onlihton, *ind. pret. pl.* shone 137 2. onluton, *ind. pret. pl.* bowed down 69 31, 87 7. onlyhte, *ind. pret.* 3 *s.* illumined, enlightened 17 18, 19 19, 145 6, 229 28; *subj. pres. s.* onlyhte 145 19; *ger.* to onlyhtenne 7 33; *pres. p.* onlyhtende 177 15; *p.p. n. pl.* onlyhte 161 14. onlysdest, *ind. pret.* 2 *s.* didst loose, release, deliver, redeem 89 4; 3 *s.* onlyside 167 10; *p.p.* onlysed 49 18; *n. pl.* onlyside 89 25; onlyside 87 26, 36; *a. pl.* onlyside 85 23. *See* alesan. onmun, *imp.* 2 *s.* think, deem 181 36. onrihtlice, *adv.* rightly, aright 43 16. onsægdnes, *f.* offering, sacrifice; *g. s.* -nesse 77 4. onsægdon, *ind. pret. pl.* offered, presented 201 14; *imp.* 2 *pl.* on-secggaþ 41 10. onsælaþ, *imp.* 2 *pl.* unbind, untie 69 36.

- onscunodan, *ind. pret. pl.* shunned 173 32; *ger.* to onscunienne 65 14; *pres. p.* onscungend 111 29.
- onseald 205 25. *Read* on seald.
- on-secggap. *See* onsægdon.
- onsende, *ind. pret. 3 s.* sent 85 4, 191 29, 205 22, 239 15; *subj. pres. s.* onsende 231 23; *p.p.* onsended 9 2, 131 13.
- onsetton, *ind. pret. pl.* set upon, attacked 203 17.
- onsiene, *d. s.* face, countenance, 243 13, 16.
- onslep, *ind. pret. 3 s.* fell asleep 235 13.
- onsprang, *ind. pret. 3 s.* leaped 165 29.
- onstellan, *inf.* to set (an example) 81 6; *ind. pres. 1 s.* onstelle 227 15; *pret. 3 s.* onstealde 7 9, 23 16, 29 7, 33 21, 75 29, 103 8; *subj. pres. pl.* onstellan 45 12.
- onstyrep, *ind. pres. 3 s.* stirs, moves 21 27; *p.p.* onstyred 71 13, 199 16, 225 23; *n. pl.* onstyrede 19 9.
- onsundrum, *adv.* especially 201 6.
- onsyn, *f.* sight, appearance, face, visage, presence; *d. s.* onsyne 93 26, 103 33, 127 20, 167 30, 197 11, 225 29; *a. s.* onsyne 15 11, 23 32, 39 6, 89 11, 103 29, 233 5.
- ontened, *p.p.* opened 9 3. *See* ontyneþ.
- ontimbred, *p.p.* edified, instructed 217 14.
- ontwa, *adv.* in two 215 7.
- ontyneþ, *ind. fut. 3 s.* will open 39 31, 51 11; *pret. 3 s.* ontynde 107 1, 141 31, 159 25, 247 15; *p.p.* ontyned 61 9; *n. pl.* ontynede 237 21.
- ontýnnes, *f.* opening; *a. s. -nesse* 93 24.
- onunwisdomes, *g. s.* folly 89 10.
- onwald, power; *g. s.* onwaldes 137 13; *d. s.* onwalde 87 13, 97 11, 103 14; onwealde 51 19, 195 3.
- onwalge, *adj. n. pl.* whole, entire 127 20.
- onwalhnes, *f.* wholeness, entirety; *a. s. -nesse* 127 27.
- onwealde. *See* onwald.
- onweden - heorte, *adj.* (mad-hearted), insane 199 11.
- onweg, *adv.* away 55 9, 117 1, 127 24, 181 23, 191 14.
- onwendan, *inf.* to turn, invert, change, pervert 85 21; *ind. pres. 3 s.* onwendeþ 61 31; *pl.* onwendaþ 61 27; *pret. 3 s.* onwende 113 30; *pl.* onwendan 175 25; *imp. 2 s.* onwend 113 26; *p.p.* onwended 91 27, 93 13, 191 5, 195 28, 229 14, 18; *n. pl.* onwende 109 20.
- onwendnesse, *f.* change 19 24.
- onwoce, *pret. 2 s.* didst spring 89 20.
- onwreah } *See* onwryhþ.
- onwrigen }
- onwrigennes, *f.* revelation, exposure; *n. s.* 187 23.
- onwryhþ, *ind. fut. 3 s.* will uncover, reveal, manifest 187 17; *pret. 3 s.* onwreah 107 2; *p.p.* onwrigen 3 7, 185 4.
- open, *adj.* open; *n. s. m.* 93 1; *n. s. f.* open 125 26; *a. s. f.* opene 239 24; *n. s. nt.* open 125 30, 185 4; *a. s. nt.* open 239 27; *def. a. s. m.* openan 93 2.
- openige, *imp. 3 s.* open 7 24.
- openlice, *adv.* openly 81 19, 181 36, 193 3, 219 3.
- openung, *f.* opening, revelation; *n. s.* 91 19.
- orceape, gratis, for naught 41 12.
- ordfruma, *m.* origin; *n. s.* 13 21; *d. s.* ordfruman, chief 33 1.
- órdum, *d. pl.* points, swords 189 30.

orleahre, *adj. n. pl.* faultless, blameless 163 17.

orsorh, *adj.* secure; *a. s. nt.* 151 12.

ortrywnes, *f.* distrust; *n. s.* 91 3.

orwene, *adj. n. pl.* hopeless, despairing 85 27; *def. d. s. m.* orwenan, unbelieving 183 32.

orþonce, *adj. def. n. s. f.* skilful, ingenious 99 31.

Ostensi, Ostensian 191 1, 193 19.

owiht, *pron.* aught 179 13.

owópe, in weeping 89 5.

oþ, *prep. (with accus.)* until, as far as 21 36, 59 30, 93 23, 127 6, 26, 139 21, 145 16, 157 30, 171 13, 16, 26, 28, 175 12, 189 16, 221 33, 245 33.

oþer, *adj.* other, another, second; *n. s. m.* 101 13; oþor 113 10; *g. s. m.* opres 37 28, 75 19, 20, 113 11, 32; oþræs 199 4; *d. s. m.* oþrum 63 36, 79 1, 107 25, 149 29, 33, 185 12; oþrum 139 31; *a. s. m.* oþerne 23 6, 65 2, 5, 127 19, 171 22; *i. s. m.* oþre 47 16, 175 18, 187 14, 191 17, 241 30; *n. s. f.* oþru 79 10; *d. s. f.* oþerre 19 23, 213 14; *a. s. f.* oþre 205 21, 227 19; oþre 169 13; *n. s. nt.* oþer 29 4, 45 24, 219 6, 221 18, 223 13; *g. s. nt.* opres 227 15; *d. s. nt.* oþrum 221 16; *a. s. nt.* oþer 185 26, 219 22, 221 9; oþer 205 16; oþor 79 31, 103 21; *n. pl.* oþre 143 10, 145 27, 147 22, 149 5, 185 9, 223 7; oþre 217 20, 34; *g. pl.* oþerra 61 14, 65 3, 135 5, 167 23, 25; oþerra 215 1; *d. pl.* oþrum 21 4, 37 17, 45 20, 34, 51 7, 8, 57 2, 73 28, 163 20, 28, 175 27; oþrum 189 33, 243 10; *a. pl.* oþre 49 9, 63

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oþon=on þon, in that 21 16.

oþor, oþre
oþru, oþrum } See oþer.

oþsporne, *subj. pres. s.* stumble 27 14; *pret. s.* oþ-spurne 29 31.

oþþæt, *conj.* until 9 35, 21 29, 79 15, 145 4, 155 6, 14, 187 7, 191 19, 193 13, 203 17, 233 27, 241 21, 249 9; oþ þæt 239 7.

oþþe, *conj.* or 21 18, 19, 24, 27, 29 8, 9, 41 15, 45 13, 31, 47 1, 49 6, 53 17, 57 6, 65 4, 95 15, 16; oþþe . . . oþþe, either . . . or 49 28, 133 1-2.

palmtwig, *nt.* palmbranch; *n. s.* 137 31; *d. s.* -twige 137 25, 153 14, 20; *a. s.* -twig 139 4, 149 8, 12, 15, 151 15; *d. pl.* -twigum 67 11; *a. pl.* -twigu 67 8, 69 30.

Pannania, Pannonia 211 16.

papa, *m.* pope; *n. s.* 205 22; *d. s.* papan 205 19; *a. s.* papan 205 19 (2nd time).

papseld, *nt.* papal see; *a. s.* 205 20.

Paulus, Paul; *nom.* 41 34, 43 19, 36, 45 4, 20, 49 14, 75 16, 165 23, 171 9, 175 13, 183 31, 187 2, 16, 18, 20, 30, 36, 189 36, 195 19, 209 22, 29; Pawlus 139 33; Pauwlus 43 25; *gen.* Paules 141 4, 173 17, 193 19; *dat.* Paule 139 33, 181 30, 183 30, 187 34; *acc.* Paulus 187 14, 24, 189 17.

penega, *g. pl.* of pence 69 8, 75 22.

- Pentecosten, Pentecost 133 13.
 Petrus, Peter; *nom.* 139 33, 141 5, 6, 19, 145 2, 16, 20, 27, 147 17, 149 5, 8, 21, 151 24, 25, 28, 153 9, 14, 25, 33, 34, 155 36, 171 9, 173 3, 7, 20, 33, 175 7; *gen.* Petres 171 4, 193 17, 205 14; *dat.* Petre 23 13, 69 34, 145 15, 147 19, 28, 175 12, 26, 179 12, 33, 183 8, 187 1; *acc.* Petrus 187 14, 189 22.
 picen, *adj.* consisting of pitch, pitchen; *def. d. s. f.* picanan 43 28.
 Pictauié, Poitiers 217 2.
 Pilatus, Pilate; *gen.* 177 2.
 plegan, sports, games; *n. pl.* 99 17; *a. pl.* 99 21.
 plegodest, *ind. pret.* 2 s. playedst, strovest 85 19.
 portic, *m.* porch, portico; *g. s.* portices 207 10; *i. s.* portice 207 13; *n. pl.* porticas 125 23.
 pund, *nt.* pound; *a. s.* 69 1, 73 17.
 racenteage, *d. s.* chain 209 5.
 racentum, *d. pl.* chains 43 31.
 ræd, advice, counsel, design, plan, accord; *g. s.* rædés 159 34; *d. s.* ræde 113 27, 199 30, 205 12; ræde 201 25, 205 21, 227 4; (?) *i. s.* ræd 103 16.
 rædan, *inf.* to read 15 30, 111 17, 177 4; *p. p.* ræden 167 28; rædd 161 9.
 ræpling, *m.* captive; *n. s.* 173 7.
 rære, *imp.* 2 s. raise 187 35.
 ræsdon, *ind. pret. pl.* rushed 181 21.
 ræst, *f.* rest, bed; *n. s.* 141 13, 227 10; ræste 11 19, 65 20; *a. s.* ræste 41 33, 83 2, 101 26, 141 10, 11, 145 27, 147 5; *g. pl.* ræsta 99 33.
 ræste, *subj. pres. s.* rest 47 18.
 ræstgemanan, *a. s.* bedfellowship 173 16.
 ráp, *a. s.* rope 241 20; rap 241 24.
 rape, *adv.* quickly, soon, forthwith 21 21, 57 2, 59 24, 71 1, 21, 87 36, 89 25, 33, 149 32, 153 21, 157 6, 183 9, 34, 185 4, 189 6, 237 21; ræpe 59 6; rače 237 19; *superl.* rapost 43 23, 183 1; račost 205 19.
 readnes, *f.* redness; *n. s.* 7 29.
 reafian, *subj. pres. pl.* rob, plunder 63 17.
 reccean, *inf.* tell, relate, explain 55 28, 83 9, 111 17; *ind. fut.* 3 s. reč 91 14; *pret.* 3 s. rehte 173 6, 8.
 Reccend, *m.* Ruler; *n. s.* 185 27.
 recep, *ind. pres.* 3 s. orders, rules 121 16.
 regn, *m.* rain; *n. s.* 93 3; *g. s.* regnes 125 33; (?) *a. s.* regn 91 34; *n. pl.* regnas 51 20.
 rehte. *See* reccean.
 reliquium, *d. pl.* relics 127 12, 16, 133 8.
 renigenne (to), *ger.* to arrange, lay 109 30.
 restap, *ind. pres. pl.* rest 81 2; *fut. pl.* 159 29; *pret.* 3 s. reste 147 2, 227 10.
 reste, *f.* bed; *n. s.* 11 16; *a. s.* reste 11 23. *See* ræst.
 retap, *ind. pres.* 3 s. comforts 41 29.
 rebe, *adj.* fierce, cruel, severe; *a. s.* m. repne 95 34; *comp. n. s. m.* répra 95 30; rečra 223 6.
 repnes, *f.* cruelty; *d. s.* -nesse 43 29.
 rice, *nt.* kingdom, dominion; *n. s.* 31 9, 26; rice 25 30, 65 16, 22, 117 16, 175 14, 181 34; *g. s.* rices 107 4; rices 9 16, 11 2, 31 8, 41 35, 55 17, 57 31, 61 6, 9, 67 22; *d. s.* ríce

- 103 2; rice 7 9, 87 15, 181 33; *a. s.* rice 123 36; rice 23 36, 111 11, 117 12, 13, 19, 137 15, 185 1, 187 3; *a. pl.* ricu 9 25, 31 6.
- rice, *adj.* rich, powerful; *n. s. m.* 197 27; *g. s. m.* rices 43 10; *d. s. m.* ricum 125 8; *d. pl.* ricum 161 17; *def. g. s. m.* rican 53 5; *comp. n. s. m.* ricra 219 27.
- riht, *adj.* right, straight, upright; *d. s. m.* rihtum 77 19; *a. s. m.* rihtne 77 4, 109 17, 18; *d. s. f.* rihtre 155 1; *a. s. f.* rihte 191 4; *n. s. nt.* riht 35 8, 223 29; *d. s. nt.* rihtum 63 29; *n. pl.* rihte 89 6, 207 18; *a. pl.* rihte 61 26; *def. n. s. m.* rihta 21 17, 111 12; *a. s. m.* rihtan 61 31, 111 4.
- riht, *nt.* right; *g. s.* rihtes 135 13, 175 8; *d. s.* rihte 45 27; mid rihte 43 4, 6, 8, 45 29, 49 1, 53 11, 57 26, 63 11, 123 3, 177 12; *a. s.* riht 51 14, 61 10, 63 31, 113 3, 129 32, 223 30; on riht=aright 45 9, 22, 47 35, 49 4, 53 28.
- rihtan, *inf.* correct, direct 191 28; *ind. pres. pl.* rihtaþ 63 17, 25.
- riht-cynecynnes, *g. s.* true royal line 23 29.
- rihte, *adv.* rightly, right 43 11, 225 4; ðær rihte, straightway 221 23.
- rihtgelyfed, *adj.* having right faith, right-believing; *n. s. nt.* 167 14; *d. pl.* -gelyfdum 171 14; *def. a. pl.* -gelefedan 111 9.
- rihtgelyfendum, *d. pl.* rightly believing 185 34; *def. d. pl.* 61 9.
- rihtlic, *adj.* right, proper; *n. s. nt.* 17 30, 29 17.
- rihtlice, *adv.* rightly, aright 61 27, 75 13, 15, 81 27, 109 13.
- rihtwis, *adj.* righteous, just; *n. pl.* -wise 95 28; *d. pl.* -wisum 73 16.
- rihtwisnes, *f.* righteousness; *d. s.* -nesse 31 36.
- rimeþ, *ind. pres.* 3 *s.* numbers, counts (or opens, reveals?) 179 27.
- rineþ, *ind. fut.* 3 *s.* shall rain 91 34.
- rixian, *inf.* rule, reign 181 33; *ind. pres.* 3 *s.* rixaþ 39 7, 97 5, 107 6, 115 25; rixað 13 29, 83 4, 105 3, 131 6; *pl.* rixiaþ 171 32; *pres. p.* rixiende 157 4.
- rôd, *f.* cross, rood; *n. s.* 191 5; rod 91 23; *g. s.* rôde 27 27, 47 11, 16; rode 9 35, 97 11, 13, 141 10, 237 21; *d. s.* rode 97 15, 191 2; *d. or a. s.* rôde 33 11, 191 17; rode 7 12, 23 35, 73 7, 79 2, 12, 85 2, 34, 173 3, 177 25; *a. s.* rôde 191 4; rode 191 8.
- rôdetácen 243 12; rôde-tanc 243 16; rôde-tanc 245 19. *In each case read as two words* (rôde tácen)=sign of the cross.
- Romane, *nom. pl.* Romans 191 13; *g. pl.* Romana 79 11, 187 3, 14.
- Rome 191 16, 18, 193 12, 19, 205 19.
- Romwara, *g. pl.* Romans' 193 11.
- rôse, *f.* rose; *g. s.* rôsan 7 30.
- rumlice, *adv.* largely, abundantly 49 32.
- rummod, *adj.* liberal; *n. pl.* -mode 109 14.
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